

Bulletin of Anomalous Experience

Volume 5, Number 6 December 1994

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Mail

Don't forget the physical evidence

by Bruce Maccabee

I have been "triple AAA'd" (Amazed, Amused, and occasionally Appalled) by what I have read in BAE. Never a dull moment. The discussions and reviews are great. However, I have been bothered by the fact that they almost always center on the mental aspects of the situation, as in "it's all mental." Case in point: Mack's book and Shubow's review of Mack's book in the October issue of BAE. I fear that people from the "psycho-social" community who are just now familiarizing themselves with the various aspects of ufology will concentrate on the abduction stories and conclude that there is little other worthwhile evidence. Sadly to say, Mack as much as says this in his book when he says that there may never be physical proof. (As Capt. Ruppelt said in his 1955 book (paraphrase), what constitutes proof? Does a UFO have to land on the White House lawn? Is a picture good enough? Ruppelt, by the way, was the first director of Project Blue Book).

Anyway, as a physical scientist who has studied all aspects of this phenomenon including history, sighting reports, physical evidence and abduction stories I would have to say that there is physical evidence for those willing to take the time to understand it. Furthermore, in direct contrast to Dr. Shubow, I assert that the aliens are not us. They are really "out there" and it has become evident that they know a lot more about us and how our minds work than we know about ourselves. What are they doing here? Do we face love, hate, or indifference? Those are the sixty-four .... (you add the zeroes) dollar questions. I suspect that the information provided by abductees provides only part of the answer.

Bruce Maccabee

Reply to Ann Druffel

by John A. Keel

Just got the latest (Oct. 94) BAE and I feel I must respond to Ann Druffel's reply to Steve Mizrach. I'm afraid she is totally wrong on almost every point she tries to make. She has accepted the erroneous and unfounded cultist stance and has accepted all of the revisionist nonsense of the past twenty years (such as *The UFO Controversy in America*). It is unfortunate that no qualified professional has ever attempted a serious study of the history of ufology and that all the real facts have become lost. The subject really began in the 1920s and 30s in science-fiction. The sci-fi magazines of the day were illustrated with saucer-type objects piloted by little men, etc. (I have a copy of a 1929 *Amazing Stories* with a cover depicting a spherical object levitating an ocean liner while a group of "greys" look on.) Arthur Koestler wrote a UFO-style play in 1939, complete with power failures, abductions, etc. Herbert Bates published a short story in 1940...I believe it was entitled "Final Choice" ... which became the basis for the movie, *The Day The Earth Stood Still*. That movie, released in 1951, stimulated — or at least anticipated — most of the UFO contactee reports of the 50s. Back in 1945, Ray Palmer was writing editorials in *Amazing Stories* outlining all the dogma for all future ufology ... i.e., that there was a worldwide conspiracy among governments to keep "the truth" from the public, that spaceships were crashing everywhere, that space people were abducting humans for their own sinister purposes, etc. etc. By 1947, he had convinced many (he claimed a circulation of 250,000) that the saucers were landing. The June 1947 issue, which appeared on the newsstands that April, was devoted to this theme and had a long non-fiction article by Vincent Gaddis on "visitors from the void." Kenneth Arnold, whose sighting took place two months later, admitted that he had been an *Amazing Stories* reader since he was a boy. After his death in 1977, Palmer was expunged from the UFO cultists' memories forever.

Frank Scully of *Variety* became enthralled with the subject in 1948, wrote the first book on it (1950) reinforcing all the little men stories, conspiracy assumptions, etc. while denouncing Keyhoe and Palmer. They got even by slandering poor Scully for years afterwards. Actually, the buffs are still at it but if they would only read Scully they would find he was way ahead of his time. His book still ranks as one of the very few professionally written tomes on the subject. Donald Keyhoe was a late comer, being called in by *True* in late 1948. (The editors of the latter told me the whole story over lunch back in the 1960s). Keyhoe was a minor bureaucrat with the Dept. of Commerce. As Scully pointed out, he wasn't a very good writer. He had written for the flying pulps in the 1930s. After an airplane accident (he was an over-the-hill pilot during WWII), he received a Section VIII discharge and later augmented his government pension by writing. All of this is a matter of public record and anyone with a library card can look it up.

NICAP was not founded by Keyhoe. It was founded by leading members of the Intelligence community (i.e., the C.I.A., the D.I.A., I.D.A., etc.) in Washington, D.C., in June 1956, following the publication of Captain Edward Ruppelt's book (the best book ever written on the subject.) Their four day symposium that month received national publicity. Although charter members paid $100 each (a lot of money in 1956), T. Townsend Brown, the physicist who was named to head NICAP, exhausted the funds quickly in his search for a UFO propulsion system, and NICAP was about to be

abandoned in 1957 when Keyhoe stepped in and volunteered to take it over.

Speaking of neo-Nazism, as Ann does, NICAP adopted a very fascistic attitude. For example, they demanded their members refrain from joining any other UFO organization (notably Coral Lorenzen's APRO) and they wasted most of their time and money battling with Frank Stranges, Jim Moseley, etc. When a qualified black ufologist tried to join NICAP's office staff as an unpaid volunteer, Keyhoe hit the roof and wouldn't allow it. Dr. Condon later publicly called NICAP "obstructionist." The group finally collapsed because of the sexual and matrimonial problems of the NICAP inner circle.

I was in Washington a lot in those days and was privy to much that went on then ... most of which was kept from the sadly gullible and naive members of NICAP and all.

When they received Walter Webb's initial report on the Hill case, they hid it in their office. Noone would have heard about it if John Fuller had not stumbled across Webb independently.

As for the Villas-Boas case, Coral and APRO kept that a secret until I obtained a copy of Dr. Fontes' report and obtained his permission to reprint it in Britain's *Flying Saucer Review.* I had been uncovering many similar cases in my travels around the country, particularly among young college students. My first article in *Saga* magazine was titled (by the editor) "The UFO Kidnappers" (1967). Contrary to Ann's assumption, there were literally thousands of abduction cases in the 1960s. The UFO groups, notably APRO and NICAP, actively tried to suppress them. In fact, NICAP in those days, called ALL missing time cases "hoax" automatically. Animal mutilation cases were also plentiful but the UFO amateurs preferred to pretend they didn't exist.

One of the many patterns in ufology is how science-fiction ideas take ten to twenty years to infiltrate the semi-literate UFO groups. A sci-fi story can become a movie or TV show and then years later become a "truth" in ufology. For example, although he is blissfully unaware of it, most of Budd Hopkins' ideas come from 1950's movies and/or from psychic phenomena/parapsychological records. Budd is, of course, not familiar with either. I expect to see a revival of the late B.F. Skinner's ideas in ufology by the end of this decade.

For thirty years now my own position has been simple: the proper jumping-off place for any UFO study is a thorough examination of the UFO buffs themselves. Such a study would be far more fruitful than the perpetual concern with emotional misfits, psychological aberrations and aimless speculation about other worlds. All religions have had to deal with this same kind of subjective material... and the same kinds of charlatans, hoaxers and misguided believers who populate every phase of human existence. If you have been paying attention, the past five years alone have served as a model to demonstrate how events are altered, even tailored, to satisfy the egos and emotional needs of those caught up in a false system of belief. But a study of the 1940s, and Ray Palmer in particular, will tell you more about all of this than ten thousand explorations of unconscious minds released through hypnosis.

The abduction material is simply a variation on the "possession" studies of the 1920s by Dr. Oestereicher and others. When I looked into the possession literature in the 1960's I was absolutely flabbergasted, suffered the shock of recognition and saw no sense in recovering the same old ground. Go back and read my book *Operation Trojan Horse* which was written in 1968-69 and summarizes all this quite succinctly. In that book I also pointed out that the UFO buffs were the biggest censors of UFO material, were their own worst enemies and deserved close study from the medical and psychiatric communities. Everything else is pure dung.

Wearily,

John A. Keel

Back Issues and Copyright Information

This is the last issue of BAE before the hiatus I announced last issue. Back issues are still available at $25 per volume (i.e. calendar year) or $4 per issue. Remit in U.S. funds for U.S. and foreign orders, and Canadian funds for Canadian orders. Make cheques or money orders payable to "David Gotlib, M.D.", not to BAE, and send orders to

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Reply to Stuart Appelle

by R.E. Sawchuk

I would like to thank Professor Appelle for taking the time to respond to my brief comments concerning the review of John Mack's recent publication (Appelle, 1994a, pp. 10-12; Appelle, 1994b, pp. 5-6; Sawchuk, 1994, p. 5). I sincerely hope that Professor Appelle would overlook my rude simple-mindedness; however, I find it unfortunate that he did not consider some of the troubling problems that arise when one begins to contemplate a causal view of reality (e.g. Kitcher, 1989; Riedl, 1984; Salmon, 1989).

In any case, like Blake's mad fool I will persist in my folly and continue this letter with an abbreviated consideration of Feyerabend's " 'cosmological' relativism" (Feyerabend, 1991, pp. 42-44; Fayerabend, 1993, p. 270; cf. Hofmann, 1988, pp. 5-11). I was recently reawakened to the possibility of this particular worldview while reading a case report in the *British Journal Of Psychiatry* (Hale & Pinninti, 1994, pp. 386-388; cf. Van Dusen, 1973). What is interesting in this peculiar case report is not the method of treatment, which seem to be the standard response in our society (cf. Jopling, 1987, pp. 6-13), but the absence of alternative methods of inquiry and consequently, the failure to develop alternative methods of conceptualizing these kinds of phenomena (cf. Peters & Price-Williams, 1983, pp. 5-39; Wautischer, 1989, pp. 35-46). It would appear that we are not only conditioned to see and experience as we do, but that we also find and subsequently see and experience only those things that we look for.

Finally, if I may, I would like to close this short dialogue with a brief quotation from Goethe's Faust:

But who dares call a child by its right name?
The few who such things ever learned,
Who foolishly their brimming hearts unsealed
And to the mob their feelings and their thoughts revealed,
Were in all ages crucified or burned.

(Faust, I. Night. 589-593; cf. de Santillana & von Dechand, 1992, pp. 310-312)

R. E. Sawchuk

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Abductions: Readers' Observations on the Past and Future Five Years

Last issue, I invited readers to comment on the following questions:
-What has been the most significant change in the study of the abduction experience over the last five years?
-What do you predict will be the most significant change in the next five years?
Here is what you said:

I think over the past five years, abductions have leaped from an "anomalous" event to something that seems ever-present and all-enveloping. Intruders and Communion have propelled this thing forward, surpassing many other "anomalous events," including the UFO phenomenon (lower than the fourth kind).

The next five years will be the culmination of this build-up, having started with books by Mack but probably reaching an all-time high with Strieber's new book and Fowler's fourth on Betty Andreasson Lucca. This "we're oh so close to permanent contact" will ride on the wagon of millenial thinking and will reach an all-time high toward the end of 1997, continuing until January 1, 2000 AD or May 5, 2000 as a lot of people expect a pole-shift that day. After that,... something "must" have happened as a lot of people will lose interest in the phenomenon EXCEPT should genuinely good research show the "reality" of the phenomenon. But that is beyond the next five years.

Filip Coppens
Filip publishes the newsletter Viewed From Above: a progressive view on history and nature. Write him at Dendermondse Steenweg 56, 9100 Sint-Niklaas, BELGIUM

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1. The most significant change in the study of the "abduction experience" over the past five years has been the astonishing "will to believe" stories of genetic tampering, hybrid babies, missing fetuses, and implant-surveillance by even the fine minds in the field. Where's the scientific method (i.e. verification, phsyical evidence, etc)? It seems to have gone by the board, as far as many top abduction researchers are concerned.

2. I can't predict but I hope that certain objective researchers succeed in their plans to obtain videos of abduction scenarios. I know, as soon as I finish my book on James McDonald, I'll be entering into research like this, having gathered certain ideas over the past two years.

Ann Druffel

Over the last five years the most significant change that has taken place in the field of anomalous experience is the spectacular rise in public interest in the False Memory Syndrome. No doubt the mounting interest in this subject is the direct result of the mountain-chain of extraordinary claims made by self-defined victims of childhood incest, satanic abuse, and UFO abductions. These claims, seemingly endorsed by researchers and therapists, are extraordinary in at least three ways: their bizarre nature, their wealth of common detail, their sheer numbers. Surely a corrective like FMS, which sheds light on the nature of hypnotism, confabulation, contamination, etc., is long overdue.

When I was last in France, I made a pilgrimage to Saint-Rémy, the birthplace of Nostradamus, where I consulted the spirit of that famous physician and prophet. During our séance I recorded three of the mystic doctor's predictions concerning ufology. They were more specific than his prophecies are wont to be, and if I understand them correctly, between 1995 and 2000, three events will occur or not occur. (1) Nostradamus said that Budd Hopkins will not publish his long-awaited, book-length study of the landmark Linda Case, but instead will begin to withdraw his services as a counsellor of abductees, eventually resuming his full-time career in the field of abstract art. Also, Dr. John Mack will not publish another book in the field. (2) Nostradamus said that a scholar (perhaps someone with the initials M.K.— Martin Kottmeyer?) will explore the connection that exists (if it exists) between the activity of the infamous 17th-century British "witchhunter" Matthew Hopkins and that of his famous 20th-century namesake Budd Hopkins. To appreciate this prediction, some background information is in order. Matthew Hopkins, the "witchhunter," was active in the 1640s, charging women in Sussex and Suffolk with being dangerous, devil-worshipping witches, an indictable offense in those days. He identified hundreds of so-called witches through the use of the distinguishing marks and characteristics so conveniently itemized in the handbook known as *Malleus Maleficarum* (The Witches' Hammer) which had been prepared by two Dominicans in 1486 but which was kept in print for over three centuries. Perhaps the scholar with the initials M.K. will find that the distinguishing marks on the witches of Sussex and Suffolk resemble those on the abductees treated in latter-day namesake's Manhattan artist's studio. (3) Nostradamus said that the *Bulletin of Anomalous Experience* will cease publication and that its absence will be noted and that it will be missed. Indeed, throughout the Western world, cries will be heard for its return. But on the subject of whether or not the bulletin would be revived, the great French prophet was either evasive or equivocal. It seems that over the next five years the world as we know it will be irrevocably altered, and that because of the expansion of consciousness, the contact with alien entities, and the Earth changes that are in store, the world in the year 2000 will be utterly unlike the one that we know today. Nostradamus did suggest that in the next millenium there will be no need for a publication like *BAE* because from the year 2000 on, all and every human experience will be seen to be "anomalous."

John Robert Colombo

Your startling and regrettable announcement of a hiatus in 1995 for the publication of BAE gives me the occasion to state my position towards the abduction phenomenon in North America. This gap of 12 months is a pity and I hope that it will be no longer than that because your contribution

to the understanding of abductions was very important.

I'm a french engineer in chemistry graduated in 1972 as Ph.D. from the University in Montreal. Today, I am working in the private industry as a production manager. I am responsible for two industrial units with 30 workers. We produce catalysts for polyvinyl chloride and diluted solutions of hydrogen peroxide.

It's during my short hobby time that I maintain an interest in ufology and mutology. I have written the only book in french on the cattle mutilations in the America during the eighties, published in 1986 and unavailable today. Its title: Le Grand Carnage.

To answer your two questions:

1. For me, the big change in the study of the abduction experience over the last five years is the higher level of researchers working on the subject. At first anecdotal when studied only by artists and ufologists, the abduction phenomenon has gained in credibility with the arrival of many scientists in the area. It's good but it's not sufficient because there is no general consensus on the question. For example C. Sagan doesn't believe it. Why? If humanity — especially in America — is truly being manipulated by alien entities, the duty of all these prestigious scientists is to abandon their traditional functions and devote all their energy to resolving the abduction problem. Indeed, if an alien race is playing with us, even only mentally, the implications of the evidence transcend all else and the consequences for the future of humanity are colossal.

2. It is this change of the general attitude of the scientific establishment that I am waiting for in the next five years. In France, the abduction subject is totally neglected. It's true that we don't have as many pleasant female abductees and I know of only a case of a woman 68 years old. The aliens here in France have strange tendencies and they are very discreet. But if the abductionists in the United States obtain the proof of a alien presence on the Earth, we will be once again be late on this question. The Europe is a declining country where the minds are sterile.

Best regards to you and all your readers. And don't remain silent too long.

Michel Granger

I was sorry to read in the October 1994 issue that you will be on hiatus from the "Bulletin" in 1995. I began receiving issues, starting in 1992, primarily to use pertinent data for a collegiate paper concerning the abduction scenario in the mental health profession. Because I've been an avid anomalist for many years, the concept of abductions seems far from unusual. Yet, for my professor, the idea of abductions in the world of social work was pretty far-fetched. I was pleased to quote the numerous mental health professionals who contribute to the "Bulletin" in order to offer substance to my presentation. Over the last five years, the biggest change in the study of abductions is this recognition of its existence by mental health professionals. Five years ago a forum such as the "Bulletin" would be unheard of, let alone considered quasi-professional by many in the field of psychology and social work. Today, although it has not become an entirely accepted field of study, it is fast becoming an area for consideration and further research.

As an entering law school student, I am eager to see the future of abduction experience in the legal profession. Mental health professionals seek to alleviate and/or ease the pain of their patients. Likewise, lawyers seek to recoup restitution for the anguish and loss of their clients. For many years, lawyers and psychiatrists have correlated defenses for the mentally ill who listen to voices commanding then to carry-out horrendous acts. It is my hope that, in the future, jurors can be educated on the abduction experience and the mental stress imposed upon abductees. This is not to say that within the next five years attorneys will become UFO-chasers instead of ambulance chasers, but there is certainly a high probability that the abduction scenario will raise its head in a court of law. Possible scenarios could include class-action suits, defense pleas, and not-guilty pleas in alleged murder cases (those based upon the disappearance of persons known as repeat abductees).

Denise N. Massey

After reading the last issue of BAE (5.5), I feel compelled to write you for the first time. I want to tell you how much I enjoyed your work and how important it is, even if most readers are probably silent and passive like myself. BAE will be sorely missed and 1995 will seem very long.

A little comment on point 6 of Steven Mizrach's answer to Ann Druffel: He might be a good student in anthropology but he is obviously a bad one in geography (at least French). The "Pyrénées of Spain" (which are in fact also French as they represent the border between our two countries) do not border the "Breton region." As you will see on any atlas, there is a mere 600 or 700 miles between Pyrénées and Britanny. Furthermore, there is also a very important Basque country on the French side, maybe better assimilated than their Spanish counterpart, but still retaining very strong traditions and still speaking their own language.

My impression about the most significant change in the study of the abduction experience over the last five years is the established link between it and some other experiences like apparitions of the Virgin Mary and N.D.E.s. It indicates a common background of psychological conditions and/or alternate states (cf. also "Satanist" child abuse, etc...) which are triggered by some mechanism, my opinion being it's an external one.

The most important change [in the next five years] will be the impact, not yet evaluated, of the mix-up between being an experiencer, a researcher. It kind of "muddies the water" in a way as the research is no longer totally serene. This doesn't mean, of course, that I am advocating research done by cold and detached scientists acting with people like with guinea pigs. Anyway, it will be interesting to see if the trend "I was a researcher, I found I am an experiencer" will continue and if all researchers will become experiencers. By the way, I have never experienced anything.

Jean-Luc Rivera

Most significant change in the study of abductions? The study of process and procedures of ET abductions (humans being taken away from Earth).

Most significant change in the next 5 years? In my opinion, the emphasis among UFOErs will be on adductions (the process of our going toward the stars), or the merger of Heaven and Earth.

Leo Sprinkle, Ph.D.

More Mail

On a purely selfish level, I am disappointed that I shall be deprived of BAE for a year: however I know from personal experience the amount of time and effort involved n putting out a Bulletin of any sort, and appreciate the constraints that have forced this move. I hope that 1996 will see BAE back in circulation.

I don't want you to think that I am trying to steal away your contributors and subscribers while your back is turned, but I would just like to suggest that the pages of *Magonia* are open for the continuation of any dialogues in progress between your contributors. Like BAE, but unlike most other journals in the UFO/abduction field, we have an almost unlimited capacity for open-ended contributions, rebuttals and replies.

Our circulation is about 40/40 between the U.S. and Canada, and Britain, with the remaining 20% spread around the EU and the rest of the world. From past issues of BAE I know that a fair number of our readers are also BAE contributors.

My best wishes for the coming year — missing you already, as I believe the saying is!

John Rimmer
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Oh no! BAE on hiatus? There goes our last basion of free speech, our safe meeting ground for intellectual discussions on the UFO abduction phenomena. One thing the BAE encouraged was stimulating, alternative explanations as to the core meaning of the Experience. This was always followed with sober reflection by your readers. You will be sorely missed. Good luck on all your new projects. I hope you can re-instate the BAE in 1996. We'll all be waiting.

Lindy Tucker
P.U.R.E. Research

Editor's Thanks

A complete list of all those who have helped me with BAE over the last five years — through encouragement, editorial advice, contributions of articles and letters, and financial support — would be far too lengthy to include here. I am deeply grateful to all of you for your support and your willingness to engage in thoughtful debate.

I would like to acknowledge some special individuals (who I will list alphabetically). Each of these friends and colleagues, in their own unique way has had a special role in nurturing BAE through the years (and keeping me sane and motivated when the duties of the day weighed heavily): Ralph Allison, Edward Carlos, John Robert Colombo, Filip Coppens, Jane Dachs, Bob Durant, Hilary Evans, Georgia Flamburis, Michael Grosso, Joanne Hager, Richard Hall, John Mack, Chris McLachlan, Michael Persinger, David Ritchey, Peter Rojcewicz, Jenny Randles, Howard Schacter, and Sheldon Wernikoff.

A heartfelt thanks to each and every one of you. Have a safe and happy holiday and an enriching and exciting 1995.

David Gotlib

Networking Directory Additions

Additions to last issue's Networking Directory supplement.

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Despite earlier clear UFO sightings, current interest developed only after a 1990 mountain climbing-painting trip due to a photograph taken about three hours into several hours loss of time. Photo: a light-fall. Then loss of consciousness. Then, two more photos: light-cloud and light rays taken once 'freed' from trance consciousness (in each of the two instances). Confusion about subsequent four month period of amnesia led to study, hypnosis, writing, publishing (*BAE, Contact Forum, Mufon, Australia UFO Journal*). Exploring imagery, perception, consciousness, symbolic communication, metaphor, health-ecology, creative processes, historical theories / theologies / rituals concerning spirituality. Several essays published; manuscript near completion.

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As an astronomer, I share the majority view that intelligent life exists elsewhere in our galaxy (but not necessarily here on Earth!). I believe it possible that an advanced, technological civilization may have found ways of traversing interstellar distances without violating physical laws. However, after 20 years of research and investigation, I do not see any incontrovertible evidence of this.

My opinion is that if UFOs are not physical phenomena, they definitely are sociological or psychological phenomena. In either case, they are worth scientific study, because they have permeated the minds and imagination of the populace.

I first met modern-day contactees in the 1970's. In the late 1980's, abductees began seeking my help in understanding their experiences. I and my colleagues in UFOROM (Ufology Research of Manitoba) have been actively investigating a broad spectrum of reported experiences since 1975. Although many cases are intriguing and a small percentage are unexplained, they do not offer conclusive proof of extraterrestrial visitation.

I am interested in bridging the chasm between "believers" and "debunkers" in an attempt to catalyse rational discourse on these topics. I know that, deliberately or otherwise, incorrect information has been propagated by individuals who have made "names" for themselves in these fields of study. Because of some training in deconstructionist educational theory, I am critical of published research and popular interpretations of the phenomena.

My philosophy: "Don't always believe the believers, but also be skeptical of skeptics."

My favourite quote as it relates to abduction experiences: "If you remember your experience, it is probably just a false memory; if you don't remember it, the memory was erased."

RIAP Update

In BAE 5.3 a notice appeared regarding RIAP Bulletin (RB), the official newsletter of the Research Institute on Anomalous Phenomena (RIAP). Vladimir Rubtsov, Director of RIAP, has asked me to inform BAE readers of the following:

"Now there exists a cheaper way to subscribe to RIAP Bulletin. Please send a cheque, drawn on a US bank, or a money order, to the following address: Mr. Gary Burgansky, RIAP-US, 1915 Seagirt Blvd., Suite 7A, Far Rockaway, NY 11691-3784, USA. Please also add a short notice: "A payment for RIAP Bulletin". The money should be made payable to: "Gary Burgansky". During two months after obtaining this issue of BAE you can subscribe to RB at a reduced rate: only $15 per 4 issues (or $30 per 8 issues)."

Alien Discussions: Proceedings of the Abduction Study Conference

Alien Discussions: Proceedings of the Abduction Study Conference held June 13-17, 1992 at MIT, Cambridge, MA
Hardcover, 684 pages. Glossary, index

Conference Chairman: David E. Pritchard
Co-Chairman: John E. Mack
Conference Committee: Edward T. Bullard, John S. Carpenter, David A. Gotlib, Richard Hall, Budd Hopkins, David M. Jacobs, Pam Kasey, Joe Nyman, Mark Rodeghier, Michael Swords, Walter Webb
Proceedings Editors: Andrea Pritchard, David E. Pritchard, John E. Mack, Pam Kasey, Claudia Yapp

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from the advertisement for the Proceedings:

"*Alien Discussions* is not just the proceedings of the best scientific conference ever held on abductions, it is the best introduction to the entire abduction phenomenon! The Abduction Study Conference was organized to produce an overview of the abduction phenomenon from the vantage points of investigator, therapist, abductee, scientist, medical doctor, psychologist, theologian, folklorist, skeptic and others. After laying out the story pattern of abductions by alien beings, from the initial incidents — spotting a UFO or a bedroom visitor and being examined on a table — to the far reaching after-effects on life-styles and belief systems, *Alien Discussions* explores psychological and physical evidence, makes comparisons with various other phenomena that might provide relevant perspectives, surveys various hypotheses, discusses investigative and therapeutic approaches to abductions and contains information and advice from the abductee members of the conference who themselves are at various stages of exploring the phenomenon. Over 100 presentations are followed by questions from the high-powered audience as everyone present tries to unlock the mysteries of this strange phenomenon.

Alien Discussions has been carefully edited and contains a glossary to make it accessible to the non-specialist; it contains a 50 page index for the serious reader. Post-conference additions include John Mack's paper on "Why the Abduction Phenomenon Cannot Be Explained Psychiatrically," reports on the Richard Price implant and the MRI images of alleged implants, and a 50 page survey of investigators recently completed by Eddie Bullard.

Alien Discussions provides an overview of the abduction phenomenon that will challenge the beliefs of any thinking person who reads it. It is a classic."

Promises and Disappointments

Promises & Disappointments
Canada and U.S.: single issue $5, 4-issue sub $18 (money order in sterling, drawn on British bank — no cheques!);
U.K.: Single issue £2, 4-issue sub £7.50
to Kevin McClure, 42 Victoria Road, Mount Charles, St. Austell, Cornwall, PL25 4QD, England.

P&D, a quarterly study of the paranormal, is the successor to The Wild Places and Alien Scripture (which I think ran for only one issue). Kevin promises to "put specific reports of experiences or events not only into a historical context, but also into a context of previous beliefs and belief systems that appear to have arisen from reports of similar experiences and events in the past."

He also promises an "intelligent, innovative magazine, with a fairly hard investigative edge. Not sceptical, because sceptical tends to mean boring and unproductive, but challenging the money-makers in the field, the people who are promising new worlds and new lives, dramatic contacts with ET's, abductors and the dead. The people who rattle on about the occult powers and UFO achievements of the Nazis, without giving a damn about what they really said or did. The authors and investigators who wrap up accounts of sexual violence and submission in the guise of abduction recall. Those who recommend drugs as the route to encounters and enlightenment, Who transport the vulnerable to non-existent, hypnosis-induced pasts and past lives, and call it therapy. Who promise healing, and contentment, and transformation. Who threaten the end of the world to those unhappy enough to believe them. And I want to have fun, and enjoy doing all this too. Maybe, when we've cut away the cons and illusions, something genuinely worthwhile will be left."

Given the quality of his earlier ventures and an impressive first issue of P&D (which includes an essay by Martin Kottmeyer, Robin Ramsay on conspiracy theorists, a section called "quite aggressive Book Reviews," and a review of paranormal publications from around the world) I expect Kevin to ably deliver on his promise. This new project is worth supporting.

The Excluded Middle

The Excluded Middle: An Esoteric Journal for the Masses
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More entertaining and thought-provoking reading, complemented by photos, artwork and a sense of humour. Issue #3 (30 pages) featured an an interview with Dr. August Reader on NDEs and transpersonal experiences, Alec Hiddel on "George Hunt Williamson & the Genesis of the Contactees", Robert Anton Wilson on false memories, a reproduction of a May 1968 letter from Robert Kennedy to Gray Barker (of the now-defunct Saucer News) expressing Kennedy's interest in flying saucers, and more. The back cover has a cutout for use in your car windshield in case of emergency: "NEED HELP, SUMMON ASHTAR." As Robert Larsen, one of the editors and publishers, says, "enjoy and incorporate."

Treat VII

TREAT VII
Consciousness At the Edge: Shifting Scientific and Personal Paradigms.
April 27-30, 1995
Keynote Speaker: Karl H. Pribram, M.D.

Pre-Conference Workshop April 26, 1995: The Anomalous in Clinical Practice
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for information, write TREAT, 615 Broadway, Hastings-on-Hudson, NY 10706, Telephone (914) 693-3081, FAX (914) 693-3383

Cabaret St. John on the Internet

Michael Grosso (Frontiers of the Soul, Soulmaker, and the upcoming The Millenium Myth) tells me he is planning an exciting new project on the Internet's World-Wide Web (WWW). ***Cabaret St. John*** *will be a site for discussion of "Information Singularities" (IS), information that challenges existing paradigms or systems of thought. More than a discussion of anomalous experiences, the* ***Cabaret*** *will be a place to discuss IS's in any and every area of nature and human enterprise.*

The Internet address is yet to be determined, so watch cyberspace (and printed matter, too!) for announcements of the opening of ***Cabaret St. John*** *(expected early in 1995).*

Charles Tart's papers on the Internet

The following was recently circulated on the Internet:

As an aid to education and communication, Charles T. Tart, Professor Emeritus of Psychology at the Davis campus of the University of California, is gradually making reprints of his published journal articles and miscellaneous papers available, via anonymous ftp, to whoever is interested. These are mostly from scientific journals, but are generally quite readable to the educated layman.

As of October 10, 1994, 20 articles have been posted. The following are examples of the kinds of topics:

- experiences in altered states of consciousness as fundamental sources of value in Western civilization, underlying religion
- investigating altered states by the development of state-specific sciences
- ESP functioning could be trained to become reliable by using basic psychological principles of learning
- precognition works an order of magnitude less well than real time ESP under laboratory conditions
- psychics' own fears of psychic abilities
- psychological ways of dealing with fear of psi
- perniciousness of bias in apparently objective science
- marijuana intoxication and psi functioning

Another 100+ articles will be posted over the next year as they are scanned in and formatted as ASCII files. The file "currentcontents" in the ftp server will indicate what has been added.

Computer users with access to the Internet can access the archive as follows:

- Connect to ftp server, "ftp.ucdavis.edu".
- Log in as username "anonymous". Send your e-mail address as the ident/password string.
- cd to /pub/fztart.
- A "dir" command will show you what is available.
- A "get" command will retrieve documents.
- The file "current-contents" will be updated regularly, showing what papers are available, often with an abstract of each.

(Continued from page 16)

Teicher, Martin H., & Carol A. Glod. 1993. "Early Childhood Abuse and Limbic System Ratings in Adult Psychiatric Outpatients." *Journal of Neuropsychiatry*. Volume 5, No. 3.

Tellegren, A. & G. Atkinson. 1974. "Openness to Absorbing and Self-altering Experiences ('absorption'): a trait related to hypnotic susceptibility." *Journal of Abnormal Psychology*, 142, pp. 741-743.

Wilson, Sheryl C. and Theodore X. Barber. 1983. "The Fantasy-prone Personality: Implications for Understanding Imagery, Hypnosis, and Parapsychological Phenomena." in A. A. Sheikh (Ed.), Imagery: current theory, research, and application. New York. Wiley. pp. 340-390.

Feature Articles

Elephantology -- The Science of Limiting Perception to a Single Aspect of a Large Object Parts II & III

by David Ritchey

The first part of this paper (summarized below) appeared in BAE 5.5. David Ritchey, Ph.D., is an alternative states of consciousness researcher, consultant, and therapist. He can be reached at 200 Jacksonville Stage, Brattleboro, VT 05301; Tel: (802) 254-2150. The Appendices to this paper are available from David upon request.

Part I: The Name of the Beast

Certain individuals seem to be more prone to having "transpersonal experiences" than the norm. Hard-core pathologizers are likely to label them as "multiples," "psychotics," "borderlines," "schizophrenics," "hallucinators," "schizotypals," or "hysterics." New-agers, on the other hand, are liable to eulogize them under such monikers as "shamans," "psychics," "masters," "gurus," and "enlightened ones."

These two camps are so busy arguing with each other over terminology that there is little opportunity for delving into whatever it is that is responsible for these individuals' "dysfunctions/ gifts." Various researchers have proposed labels that had the potential for being value-neutral, but each one has either slipped off into oblivion or quickly taken on a pejorative flavor.

My current research involves looking at these people from a neuropsychological perspective and suggesting they be called ***"Psychologically Sensitive Individuals"*** *(a term originally proposed by Kenneth Ring). It is my hope that this name will eventually "stick" — it's easy to say, it's easy to remember, it reduces nicely to an acronym, and, while it is, in and of itself, value-neutral, it lends itself beautifully to either positive or negative connotational loading (depending upon one's biases).*

Part II. The Number of the Beast

What's in a name? In this case a great deal, because the names have been legion and the beast has had so many backs that we've been unable to perceive it frontally and take its measure. While the pathologizers might prefer a name like "Beelzebub", and the new-agers might, unwittingly, opt for something like "Light-Bearer", I propose we settle on the (overtly) innocuous term **"Psychologically Sensitive Individual"**. Perhaps then we can begin to look at the data and talk about relevant issues.

Synchronicities being what they are in this field, it wouldn't surprise me if the data reveal a significance to the number 666. [Interestingly, Norman Geschwind (Geschwind & Galaburda,1985) asserted that about one-third of the population is anomalously cerebrally dominant (a likely marker for **psychological sensitivity**) which leaves the other two-thirds, or 66.6% . . .]

What does it mean to be especially **psychologically sensitive**? While the term "psychological" is generally held to refer to the mental and/or emotional realms (both of which are subsumed by the neurological realm), its origins in the Greek "psyche" also imply its relevance to the spiritual realm — and hence to the transpersonal. Moreover, preliminary indications are that those who are **psychologically sensitive** are also likely to be immunologically, physiologically, and/or environmentally sensitive. They are the people who have allergies or auto-immune disorders, who are unable to tolerate fluorescent lights, and/or who are profoundly affected by changes in the weather or season.

While I am looking at all of the aspects of **psychological sensitivity**, the bulk of my research so far has focused on those which manifest in the mental and emotional realms — my suspicion being that they will shed considerable light on the underpinnings of the sensitivities in the other realms. The test instruments administered to my research subjects cover such things as: temperament type, fantasy-proneness, temporolimbic sensitivity, tendencies toward psychological absorption, dissociation-proneness, maturational environment, learning styles, cerebral laterality, and personal boundaries. To date, mundanities such as randomness or size of sample have been of little concern, because my focus has been on analyzing each question on each questionnaire and attempting to understand the broader implications of a specific answer to that question. My sample is a small one (n = 14), and is anything but random (being composed entirely of friends and clients, each of whom I know intimately).

The basic hypotheses underlying this project are these:

1. **Psychological Sensitivity** is characterized by facility at entering certain alternate states of consciousness.
   a. This facility may be either spontaneous or volitional.
   b. While this facility can, to a certain extent, be learned, there are innate differences (presumably neurological in nature) among individuals that limit each person's range of **psychological sensitivity**.
   c. Any attempt to define, qualify, or quantify the specific alternate state(s) of consciousness associated with any experience or phenomenon leads directly to a theoretical and terminological quagmire.

(1) For the purposes of this discussion, the specific amounts of alpha, theta, delta, or gamma brainwaves, or the foci thereof, are irrelevant.
(2) I offer, therefore, a deliberately vague and imprecise term, in the hopes of avoiding irrelevant tangents. This term is **"OTB Consciousness"** which stands for "Other-than-Beta Consciousness". It has nothing to do with "Off-Track Betting", although the pathologizers would be delighted to claim that those who experience **OTB Consciousness** are, indeed, "off-track". It is intended to mean "those 'states of consciousness' (EEG brainwave patterns) which differ significantly from the Beta-predominant pattern of 'full waking consciousness' or 'aroused alertness' " — a pattern which is highly valued in Western society.

2. Some manifestations of **OTB Consciousness** are referred to by some people as:
a. "the meditative state" or "the contemplative state" and are generally thought to be indicative of "enlightenment".
b. "the inspirational state" and are generally thought to be indicative of "creativity".
c. "hypnosis" or "trance", terms which are so controversial that some people argue that such "states" don't even exist.
d. "twilight sleep" or "hypnogogia" are generally thought to be a normal part of sleep architecture. When these manifestations overlap with "Beta Consciousness", however, they are generally thought to be indicative of "sleep disorders".
e. "dissociation" and are generally thought to be indicative of psychopathology.
f. "seizures" or "epilepsy" (often with such qualifiers as "temporal lobe" or "complex-partial") and are generally thought to be indicative of neurological dysfunction.
g. "organic brain damage", "minimal brain dysfunction", or "attention deficit disorder" (depending on the "severity of the symptoms") and are generally thought to be indicative of organic brain lesions.

3. There are many similarities as well as many differences, both structural and functional among the various manifestations of **OTB Consciousness**.
a. In the absence of proven organic brain damage, it is likely that the functional differences are of considerably greater significance than the structural differences.
b. With the possible exception of those cases in which major organic brain damage is a factor, the various manifestations of **OTB Consciousness** involve, to a greater or lesser extent, learned behaviors. There are at least two separate learning pathways to (or styles of accessing) **OTB Consciousness**.
(1) The "approach pathway" which involves "psychological absorption" or "imaginative involvement" (one's style in relating to attractive stimuli). This may have been learned in childhood as a result of encouragement in creative, philosophical, or imaginative pursuits.
(2) The "avoidance pathway" which involves "dissociation" or "checking out" (one's style in relating to aversive stimuli). This may have been learned in childhood as a mechanism to escape from the stress of abuse and/or trauma.
(3) To the extent that one is "absorbed by" or "involved in" a particular stimulus, (s)/he is "dissociated from" other stimuli.
c. Value judgements about a particular manifestation of **OTB Consciousness** are appropriate only within the context of the subject's own personal cosmology.

4. Transpersonal experiences are mediated by **OTB Consciousness**. Facility at accessing **OTB Consciousness** is the hallmark of **psychological sensitivity**. Those who are **psychologically sensitive** will, on average, be more prone to having transpersonal experiences than the norm. (For the sake of this discussion, it is irrelevant whether transpersonal experiences are held to be "hallucinations" or "perceptions into alternate realities" — especially since the usual definitions of "hallucination" preclude the existence of "alternate realities".)

Most of the instruments in my test battery — Hartmann's (1991) "Boundary Questionnaire"; Ring's Omega (1992) "Psychological Inventory (of dissociation)", and "Home Environment Questionnaire"; Lynn & Rhue's (1986) "Inventory of Childhood Memories and Imaginings"; Tellegren & Atkinson's (1974) "Experiences of Absorption Survey"; Bernstein & Putnam's (1986) "Dissociative Experiences Scale"; Teicher & Glod's (1993) "Limbic System Checklist (LSCL-33)"; Kiersey & Bates' (1984) "Temperament Type Questionnaire" (a variant on the Myers-Briggs Typology Indicator); and my own (Ritchey, 1993) "Inventory of Anomalous Cerebral Dominance [ACD] Characteristics" and "Learning Style Screening Instrument" — addresses themselves, at least in part, to one or more manifestations of **OTB Consciousness**.

In his book, Boundaries in the Mind, Ernest Hartmann (1991) proposes "thick and thin boundaries as a broad way of looking at individual differences, a new dimension of personality. . . . [T]he concept relates to, and can be seen as encompassing, a number of more specific personality measures and characteristics such as fantasy-proneness, absorption, defensiveness or defenselessness, openness or self-disclosure, hypnotizability, and amount of dream recall." It is "The Hartmann Boundary Questionnaire" (1991) to which I have turned for a touchstone against which to compare the other instruments. I have done so for a variety of reasons. The Boundary Questionnaire has breadth, it has depth, it has been used extensively, it has been exhaustively validated, it incorporates many aspects of the other instruments, and it is one relative to which I have a considerable amount of statistical data.

The "Boundary Questionnaire" is a 138 item paper-and-pencil questionnaire, each item being responded to on a scale of "0" ("Not at all true of me") to 4 ("Very true of me"). Final scores on the questionnaire break out into twelve different content areas as follows: (1) Sleep, Dreams, & Wakefulness, (2) Unusual Experiences, (3) Thoughts, Feelings, & Moods, (4) Impressions of One's Own Childhood, Adolescence, & Adulthood, (5) Interpersonal Distance, Openness, & Closeness, (6) Sensitivity, (7) Preference for Neatness & Precision, (8) Preferences for Clear Edges & Lines, (9) Opinions about Children, Adolescents, & Adults, (10) Opinions about Lines of Authority, (11) Opinions about Boundaries between Groups, Peoples, & Nations, and (12) Opinions about Beauty, Truth, and Other Abstract Concepts.

The questions in Categories #1 through #6 inquire about the subject's experiences, Categories #7 and #8 concern preferences for orderly ways of being, and Categories #9

through #12 tap the boundaries of the subject's opinions about various elements of his/her phenomenal field. The scores in Categories #1 through #8 are summed for a collective score called "Personal Total" [which encompasses both the "Experiential Subscale" (Categories #1 through #6) and the "Order Subscale" (Categories #7 + #8)], and the scores in Categories #9 through #12 are summed for a collective score called "World Total". The sum of "Personal Total" and "World Total" provides the grand total score called "Sumbound". The mean "Sumbound" score for Hartmann's 951 research subjects (412 male and 539 female) was 276 (out of a total possible score of 552). Higher Sumbound scores tend toward "thinness" and lower Sumbound scores tend toward "thickness".

The other test instruments relative to which I currently have the best usable data are Ring's (1992) "Omega Psychological Inventory (of Dissociation)" and "Omega Home Environment Questionnaire". Most of the discussion that follows will, therefore, center on Hartmann's questionnaire and these two of Ring's. My findings with the other instruments will be mentioned in passing, but I don't, as yet, have enough information about their structure and/or norms to address myself to them in any depth.

Perhaps I can take this opportunity to ask for assistance from those readers who are particularly interested in this project. If you are able to provide me with, or direct me to, relevant information about the structure and/or norms of any of the following test instruments, please contact me at the address or telephone number which appears under the title of this article.

Instruments used with my Sample:
1. Teicher & Glod's (1993) "Limbic System Check List (LSCL-33)"
2. Lynn & Rhue's (1986) "Inventory of Childhood Memories and Imaginings"
3. Tellegren & Atkinson's (1974) "Experiences of Absorption Survey"
4. Bernstein & Putnam's (1986) "Dissociative Experiences Scale"

Instruments I would like to Check Out:
1. Milton Rokeach's test of "Open- and Closed-Mindedness"
2. Any valid instrument dealing with sensory and/or stressor hypersensitivity.
3. A relatively brief paper-and-pencil test of "Intelligence" (both verbal and performance) that will provide results which are at least "in the right ballpark".
4. Any reasonably valid, brief, paper-and-pencil instrument which screens for "attention deficit disorder" (especially the "cognitive dysfunction" subtype as opposed to the "over-aroused" subtype).
5. A reasonably valid paper-and-pencil test of "Creativity".
   a. "The Torrance Scale" ??
   b. "The Lifetime Creativity Scales" ??
   c. "The Guilford Scale" ??

Note: Throughout the discussion which follows, I will frequently use the expression "associated with". This expression is intended to mean essentially the same thing as "positively correlated with" or "covaries with", but, given the small size of my sample, my lack of psychometric sophistication, and the fact that I haven't yet done all my homework, I thought it best to use an imprecise term for what are, as yet, imprecise relationships.

Now for the bottom line. The long and the short of it (I suppose I should say "the thick and the thin of it") is that the beast I am scrutinizing is a heck of a lot "thinner" than Hartmann's — so much so, in fact, that I'm beginning to wonder if it's even an elephant. Numerologically (or statistically) speaking, it is "thinner" in every respect: Sumbound is thinner, Personal Subscale is thinner, Experiential Subscale is thinner, Order Subscale is thinner, World Subscale is thinner, and each of the twelve Categories is thinner. My preliminary sample of twelve subjects was so thin, in fact, that I deliberately sought out two *a priori* thick subjects specifically for the purpose of increasing the range of scores for my sample and giving me a broader base for comparison. Table #1 provides an overview of the data (additional data can be found in Appendices I & II).*

	E. H. Sample - Mean (M/F)	D. R. Sample - Mean (M/F)	
	N = 951	N = 14	N = 12
SUMBOUND	276(263/287)	305(272/323)	321(302/330)
Personal Subscale	178(167/187)	197(171/212)	213(192/221)
Experiential Subscale	126	133(116/143)	145(132/152)
Order Subscale	57	64(55/69)	67(61/69)
World Subscale	98(96/101)	107(101/111)	109(110/109)

E.H. = Ernest Hartmann; D.H. = David Ritchey

Table #1: "Boundary Questionnaire" Scores

Perusal of the data and the individual questions revealed some very important points:

A. World Subscale (Categories #9, #10, #11, + #12):
1. Most of the questions asked have little relevance to the issue of **psychological sensitivity**.
2. A rank-order comparison revealed no association between World Subscale scores and Sumbound scores.
  a. The three highest World Subscale scores all "belonged to" "new parents" (Sumbound: 311, 268, and 339 respectively).
  b. The next three highest World Subscale scores all "belonged to" people in the "helping professions" (Sumbound: 409, 306, and 302, respectively).
3. High World Subscale scores would seem to be a good indicator of "political correctness".

B. Personal Subscale (Categories #1, #2, #3, #4, #5, #6, #7, + #8):
1. A rank-order comparison revealed a close association between Personal Subscale scores and Sumbound scores.

B(I). Order Subscale (Categories #7 + #8):
1. Most of the questions asked have little relevance to the issue of **psychological sensitivity**.
2. A rank-order comparison revealed little association between Order Subscale scores and Sumbound scores.
3. A rank-order comparison revealed no association between Order Subscale scores and Personal Subscale scores.

B(II). Experiential Subscale (Categories #1, #2, #3, #4, #5, + #6):
1. Most of the questions asked have considerable relevance to the issue of **psychological sensitivity**.
2. A rank-order comparison revealed a very close association between Experiential Subscale scores and Sumbound scores.
3. A rank-order comparison revealed an extremely close association between Experiential Subscale scores and Personal Subscale scores — so close, in fact, that the two are virtually indistinguishable.
  a. Rank-order comparison of the six Category scores with the Experiential Subscale scores revealed the following associations:
  (1) Category #1 - closely associated with
  (2) Category #2 - very closely associated with
  (3) Category #3 - closely associated with
  (4) Category #4 - generally associated with
  (5) Category #5 - generally associated with
  (6) Category #6 - generally associated with

With the above points in mind, I chose to use the Experiential Subscale (only) as my baseline for comparison with all other test instruments.

Scores for my sample on Ring's (1992) "Psychological Inventory (of Dissociation)" and "Home Environment Questionnaire" were both closely associated with the "Boundary Questionnaire" [B.Q.] Experiential Subscale score. As was the case with Hartmann's sample on the "Boundary Questionnaire", my sample scored considerably higher than Ring's sample on both of his test instruments. Table #2 provides a broad overview of the data (additional data can be found in Appendices III & IV).*

	K. R. Sample - Mean (NDE/UFO)		D. R. Sample - Mean (M/F)	
	Exper. (N=171)	Cont. (N=93)	N = 14(11)	N = 12(9)
P.I.	109(107/111)	100(96/106)	113(104/119)	121(111/126)
H.E.Q. (Tot.)	46 (48/45)	34 (33/36)	49 (51/48)	52 (48/56)

K.R. = Kenneth Ring; D.R. = David Ritchey
H.E.Q. = Home Environment Questionnaire (Ring, 1992)
P.I. = Psychological Inventory (of dissociation) (Ring, 1992)

Table #2 - "H.E.Q." & "P.I." Scores

Relevant points with respect to these test instruments are as follows:

A. Psychological Inventory (of Dissociation):
1. A male who scored significantly higher on the P.I. than would be expected from his score on the B.Q. Experiential Subscale also scored dramatically higher on the H.E.Q. Moreover, he was an accomplished actor and volunteered that his theatrical involvement was a factor in elevating his score on the I.C.M.I. (which addresses some of the same issues as the P.I.).

B. Home Environment Questionnaire:
1. The mean score of my sample is, in all likelihood, understated. Three female subject, all of whom displayed indications of abuse (quite possibly including sexual abuse in all three cases) declined to respond to this questionnaire (hence sample sizes of 11 and 9).
  a. Sexual abuse appears to have an especially potent effect upon B.Q. Experiential Subscale scores.
  (1) Of those who did respond to the H.E.Q. three subjects (all female) had sexual abuse scores >0.
  (a) These three, plus one of the three who declined to respond (and who was the most likely of the three to have experienced sexual abuse), had the four highest B.Q. Experiential Subscale scores in my sample.

Other test instrument scores which were associated with B.Q. Experiential Subscale scores were:
- Kiersey & Bates' (1984) T.T.Q. "Intuition" score - closely associated
- Kiersey & Bates' (1984) T.T.Q. "Feeling" score - generally associated with
- my (Ritchey, 1993) Learning Style Differences score - closely associated, and
- my (Ritchey, 1993) A.C.D. Characteristics score - closely associated.

Table #3 provides a broad overview of the data (additional data can be found in Appendices V, VI, VII, & VIII).* No normative data are available for these scores.

	D. R. Sample - Mean (M/F)	
	N = 14	N = 12
T.T.Q. "Intuition"	14.7 (12.8/15.8)	16.1 (15.0/16.6)
T.T.Q. "Feeling"	13.4 (7.6/16.7)	14.0 (8.3/16.9)
Learning Style Differences	18.7 (16.8/19.8)	20.6 (18.5/21.6)
A.C.D. Characteristics	9.4 (9.2/9.4)	10.3 (9.8/10.5)

T.T.Q = Temperamental Type Questionnaire (Kiersey and Bates, 1984)
"I" = "Intuition" score
"F" = "Feeling" score
L.S.S.I. = Learning Style Screening Instrument (Ritchey, 1993)
I.A.C.D.C. = Inventory of Anomalous Cerebral Dominance Characteristics (Ritchey, 1993)
D.R. = David Ritchey

Table #3 - T.T.Q."I", T.T.Q."F", L.S.S.I. & I.A.C.D.C. Scores

Relevant points with respect to these test instruments are as follows:

A. Temperament Type Questionnaire:

1. Michael Persinger (1987) asserts that subjects with "temporal lobe lability" (a hallmark of **psychological sensitivity**) are more likely to be iNtuitive than Sensate, Feeling than Thinking, and Perceiving than Judging. Similarly, Kiersey & Bates (1984) state that INFJs are more likely than the norm to understand psychic phenomena, to have strong empathic abilities, to experience ESP, to produce works of art, and to be perceived by others as being "mystical".

a. While my sample is clearly heavy on both iNtuition and Feeling, rank-order comparisons showed no association between B.Q. Experiential Subscale scores and either Extraversion/Introversion or Judging /Perceiving, or any combination thereof.

(1) There are some theoretical reasons, however, to suspect an association with the I/J combination, and I'm inclined to believe that research with a larger sample may prove them to be valid.

A(I). T.T.Q. "Intuition":

1. While I have no normative data for "iNtuition" scores, the population norm for both males and females is 25% with iNtuitive preference versus 75% with Sensate preference. In my sample, 86% of the subjects were iNtuitive — 80% of the males and 89% of the females.

a. Not surprisingly, the only two subjects who were Sensate were the two who had been selected for their *a priori* B.Q. "thickness".

A(II). T.T.Q. "Feeling":

1. While I have no normative data for "Feeling" scores, the population norm for males is 40% with Feeling preference and 60% with Thinking preference, and for females is 60% with Feeling preference and 40% with Thinking preference. Given the gender distribution of my sample, 53% would be expected to show a preference for Feeling over Thinking. The actual figure is 79% — 40% of the males and 100% of the females.

2. The three subjects who showed a much lower than expected Feeling score relative to their B.Q. Experiential Subscale score were all in "helping professions".

a. Hermann's (1991) research reveals that this is a pattern characteristic of psychiatrists but not of psychologists.

B. Learning Style Screening Instrument & Inventory of ACD Characteristics:

1. High scores on both instruments are putatively indicative of a relative degree of cerebral hemispheric symmetry (as opposed to the asymmetrical norm) — the L.S.S.I. of functional symmetry and the I.A.C.D.C of organic symmetry. Hemispheric symmetry (whether functional or structural) is, I believe, the foundation on which **psychological sensitivity** is established.

2. Learning style differences (of which the cognitive dysfunction subset of attention deficit disorder is especially germane) and anomalous cerebral dominance appear much more frequently in males than in females (Geschwind & Galaburda, 1985). It would appear, at first glance, then, that the mean scores for my sample on both of these instruments being higher for females than for males, presents us with something of a paradox. It must be remembered, however, that:

a. B.Q. Experiential Subscale scores within the sample are considerably higher for females than for males.

b. Individual differences relative to the gender norm are more relevant than those relative to the population norm.

c. Females, on average, have a greater degree of cerebral hemispheric symmetry than do males.

d. It is hemispheric symmetry, not anomalies in learning style or laterality that are likely to underlie **psychological sensitivity.**

Scores on the following test instruments were not associated with B.Q. Experiential Subscale scores (additional data can be found in Appendix IX).*

A. Limbic System Checklist (LSCL-33):
1. Only administered to 4 subjects, 2 of whom scored in the clinically significant (>23) range. Of these, one was subsequently diagnosed by a neurologist as having Temporal Lobe Epilepsy, the other displayed symptoms consistent with clinically significant dissociative tendencies.

B. Dissociative Experiences Scale:
1. Only one subject scored in the clinically significant (>30) range (see A.1. above). Differences between scores in the sub-clinical range are not likely to be meaningful.

C. Inventory of Childhood Memories & Imaginings:
1. While this instrument may, indeed, measure "fantasy-proneness", it also measures "the kitchen sink" (Ring, 1992). Its lack of specificity seems to have made it useless for the purposes of this project.

D. Experiences of Absorption Survey:
1. While this instrument should, in theory, be an excellent one for the purposes of this project, there was very little variance among the scores of my subjects. I suspect the form in which it was administered may have developed a "yes-set" with consequent over-statement of scores.

To sum up the findings from the project to date, I offer the following observations:

1. B.Q. Experiential Subscale scores provide an excellent indicator of **psychological sensitivity**.

2. Other scores which are clearly associated with B.Q. Experiential Subscale scores include: "Psychological Inventory" scores, "Home Environment Questionnaire" scores, "Temperament Type Questionnaire" iNtuition scores, "Temperament Type Questionnaire" Feeling scores, "Learning Style Screening Instrument" scores, and "Inventory of A.C.D. Characteristics" scores.

3. In all cases, females tended to score higher than males. It can therefore be hypothesized that females, on average, are more likely than males to be **psychologically sensitive**. We can extrapolate, then, that females are more likely than males to have "transpersonal experiences".

Part III: Next . . . "Pigology"

Several years ago an old friend of mine {actually, a very old friend — she claimed to be a discarnate entity I was "channeling", a Kansas City barmaid named "Flo" [perhaps she knew the title of Csikszentmihalyi's (1991) book before it was published] who died in the late 1800's} stated [perhaps precognitively (if you believe in that sort of thing)] a distinct preference for pigs over cows. She asserted that we incarnate beings would do well to adopt the same preference because, as she put it, "ain't likely to get near so much trouble from them things which is grey as from them which is black and white." [I know Holsteins are the cow of choice in Vermont these days; I didn't realize that they were in Kansas a hundred years ago.] So what is a pig? Well, we might say that it's a "thin" elephant or, if you will, an elephant that's been scaled down to a manageable size.

I don't know if Flo is right about a pig being less trouble than a cow, but I feel certain that a pig is less trouble than an elephant. Moreover, with respect to the issue at hand, it is very clear that the "blacks" of the pathologizers and the "whites" of the eulogizers have been giving us a peck of trouble. Perhaps it is time to pay more attention to the "greys".

So now that, at least in my mind, the "beast" is not so much of a beast as it is a "critter"; and now that it is of a more manageable size; and now that it is able to be perceived with a great deal more clarity than previously; what's next? Well, it's my intention to use the results of this research project as a springboard from which to jump into developing a questionnaire which will look closely at all of the manifestations (and consequences) of **psychological sensitivity**. Ideally, this questionnaire will contain those perceptual filters which will facilitate everyone's being able to see the "critter's" full range of shape, form, definition and color. (Whether the choose to do so or not is another question.) One of its prime requisites (if it is to gain any acceptance whatsoever) is that it have both a "Pathological Subscale" and a "Eulogological (permit me, please, a little "poetic license") Subscale" so that both camps will be able to "prove" that the results of their testing with this instrument confirm their position. . . . After all, what's the fun of doing research if you're not able to argue that you're right and the "other guy" is wrong?

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* Space limitations prevented the publishing of the referenced appendices with this article. For those who are interested, appendices are available from the author upon request.

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(continued on page 10)

Gurdjieff, Sirius and Possible Sources of Some UFO Intelligences

by Robert Filocco

Robert Filocco is a psychotherapist in a community mental health center, working with trauma survivors, substance abuse, anxiety and panic disorders, and the chronic psychiatric population. He is adjunct professor at several colleges in New Jersey. He has a B.A. in History and Psychology, M.A. in Psychology, and is near completion of Ed.D. in Counseling Psychology. His interests include archaeology, cosmology/astronomy, biology and the paranormal. His networking interests include research, and beginning to explore work with purported abductees.

Keith Thompson in Angels and Aliens usefully reframes the UFO experience in terms of a broader context: "... it occurs to me that we humans may already share significantly in their realm without realizing it, that we already inhabit with them a ground of shared forms ... are we headed someplace together? Someplace overlapping there and here? Do we already cohabit what Michael Murphy calls a "larger earth"?

I feel that such a context is required in order to comprehend the UFO phenomenon. I also believe that UFO's are part of what I choose to call an "Exo-Ecology"; a larger environment which we seem to cohabit with a bewildering variety of intelligent beings.

Along these lines, back in 1979 I wrote a paper entitled The Monitors. The main thesis was that superior intelligences have been watching the earth and observing and interacting with mankind since earliest history. Hardly a new theme, and one strikingly similar to that found later in Fowler's The Watchers. I attempted in this work to identify "likely candidates" for such intelligences based on mythological, UFO, occult and "ancient astronaut" sources.

Inspired by Vallee, Jung and John Keel I was already convinced, and am still convinced of two things: (1) the interaction with these intelligences is both on a material level and on an intrapsychic level, and the phenomenon is not reducible to either; (2) the intelligences in question are interested in both our spiritual and material development, including genetic development, but predominantly operate via psychological "manipulation" in a variety of ways. These include the staging of religious phenomena (a la Vallee) using "contactees" (or abductees), the possible influence of internal psychic developments of a more subtle nature which were observed by Jung, and finally by a careful, purposive contact with "secret societies" which are utilized for a variety of often seemingly contradictory purposes. In this piece, I will try to summarize some of my conclusions and findings, regarding the possible "candidates" I encountered in my search.

Perhaps synchronously, I was introduced to three works in 1979, Jaynes' The Origins of Consciousness, Robert Temple's The Sirius Mystery and George Gurdjieff's All and Everything. As a budding psychologist/historian I was intrigued by Jaynes' attempt to create "a paleontology of consciousness" and his historical account of the "bicameral" kingdoms. I quickly became curious about the possibility that the "gods" of the bicameral period were more than hallucinations, but actual beings who for a time cohabited with man and exercised control over human consciousness and development. A study of the "possession" state as described by older sources, supported this possibility.

Such a conclusion Jaynes preemptively dismissed as "ontological nonsense". However, I found a curiously similar historical "tale" as told by Gurdjieff. Gurdjieff's legominism revolves around periodic visits by extraterrestrial beings. These beings were involved in a broader plan to elevate and speed up human development. Some of Gurdjieff's observations concern the peculiarity of the hypnotic state of mankind, something not found, according to "Beelzebub," in other "three brained" sentient beings in the universe. This "odd property" is due, according to Gurdjieff, to the vestiges of the organ "kundabuffer" which was at one time implanted at the base of the human spine in order to control human consciousness, or in a Gurdjieff's peculiar language "make man see the world topsy-turvy". Gurdjieff places this manipulation of man's "Kundalini energy" at around 4000 B.C., contemporaneous with Jaynes' accounts and Temple's theories of Sirian visitations.

The "removal" of this organ later resulted in, according to All and Everything, the unbalancing of the human psyche causing amongst other things internecine warfare, an event which is also "peculiar to mankind" according to "Beelzebub".

As readers of Jaynes will know, he concluded in an analogous fashion that the state of hypnosis in modern man is due to the breakdown of the older "bicameral paradigm" in man's neurological functioning. This breakdown also helped initiate warfare and strife following the dissolution of peaceful "bicameral" kingdoms.

This similarity seemed to me to be possibly more than a "coincidence of ideas". I also became increasingly intrigued by Gurdjieff's emphasis on the solar plexus and related peripheral nerves in the former site of a fully functioning "third brain". More recently I have wondered about the relevance of Gurdjieff's views to the work of Candace Pert on neuropeptides and her similar insistence that peripheral nerves constitute a center of mental activity. His views on the importance of "peculiar blood flow" to parts of the body during trance states is also interesting, in light of the similar theories of Pert and T.X. Barber. Gurdjieff was certainly ahead of his time in describing hemispheric differences and the need for integration. Perhaps his system contains advanced knowledge of the nature of the hypnotic state as well.

Along these lines, I am not surprised to find frequent mention of the solar plexus area in the UFO literature, and Castaneda's works also contain several clear references to Sufic "fourth way" teachings, and the role of the solar plexus. Whitley Strieber also claims to have been able to sustain consciousness during abductions, due to his training with Gurdjieff groups in New York. Something perhaps worth exploring.

In relation to Temple's work, I was fascinated to find in All and Everything clear allusions to both Sirius and the Pleiades. One such reference is contained in Gurdjieff's anecdote about a childhood scuffle in which he sustained a broken tooth: "This strange tooth had seven shoots and at the end of each of them there stood out in relief a drop of blood, and through each separate drop there shone clearly and definitely one of the seven aspects of the manifestation of the white ray". I believe that Gurdjieff may be alluding to his struggle for secret knowledge culminating in contact with Sirius. Sirius is represented in Egyptian hieroglyphics by a tooth. The reference to the Pleiades or the "seven sisters" of ancient astronomy, is more obvious. Other possible allusions to Sirius include his mention of the binary nature of Beelzebub's solar system containing the stars "Samos" and "Selos".

John Bennet in Gurdjieff: Making a New World notes that when questioned by students regarding the hidden knowledge contained in All and Everything, Gurdjieff would respond that he was "burying the dog deeper", a reference to Sirius the "dog star", and the symbol of wisdom in the ancient New East.

I find it interesting and perhaps useful to group Gurdjieff among a list of possible "contactees", and note that he was a firm believer in the role of demiurgic intelligences in human evolution. The reader with a background in "Ufology" will also note the variety of "black-box" technologies described by Gurdjieff, which are reminiscent of UFO close encounter cases. Gurdjieff like many other "contactees" also saw himself as having a special purpose. For him this was integration of Western and Eastern thought. He viewed his work as part of the preparation for a coming spiritual transition of mankind.

This "Sirius connection" does not stop with Gurdjieff. See for instance, R.A. Wilson's Cosmic Trigger, and the mention of "Sirian" intelligences in Aleister Crowley's magical system, in Leary's "Starsteed transmissions" and in a variety of mostly older UFO lore. The omnipresence of such allusions leads me to speculate that the work of Vallee and other ufologists may be compatible with that of Temple. In any case, whether one puts stock in such sources or not, it is clear that significant connections exist between Earth and Sirius, which require some explanation, even if "only" at the level of intellectual and social history. I think it at least possible that there is more to this possible relationship than that. In any case, beings described variously as "watchers", "monitors" or "demiurges" are part of every tradition I have examined and coincide with the apparent spiritual and evolutionary significance of the "modern myth of things seen in the sky".

How might these intelligences operate on Earth? and Why? are other questions I sought to explore in The Monitors.

One lead I followed up on was Gurdjieff's mention of the organ "Kundabaffer" and the experimentation upon man by Beelzebub and his associates. It seemed possible that he was alluding to both Yogic mind control techniques and genetic manipulation. One interesting reference in S.H. Hooke's book on New Eastern mythology makes mention of the use by the gods of the "tablets of destiny" in order to create various life forms. In light of the recent emphasis on abductions and "genetic material" in Hopkins et.al., I think this idea begs for further exploration. Back in 1979 with only bits of religious mythology, fairy lore and a few cases such as Villas-Boas to go on, I speculated that part of the reason for alien intervention has to do with the spurring of evolutionary development on a material level.

However, I still believe that, as in alchemy, the "transformations" that may be unleased by such contact are primarily at a more deeply psychological and spiritual level. I don't believe that the "abductors" are interested in utilizing primitive medical techniques to sample our genes. Their interest in man is more profound.

Such hints at a deeper linkage between Sirius and Earth are found in Yogic traditions, which maintain that Sirius is the "Ajna" or brain center of a galactic being and that our sun is the "heart" center. Planetary evolution depends accordingly on the raising of energy from the heart (our sun) to the Ajna (Sirius) or heart chakra. American Indian traditions include the myth that beings from Sirius inhabited the Earth itself long ago before their elevation to a higher level of being. Such myth is consistent with the belief held by many spiritual traditions that the Earth is a "testing ground" for evolution. Along these lines, fairy-lore is rife with references to the leaving of the physical Earth by these creatures and their anticipated ascendance to "higher planes". Also interesting are comments purportedly made by residents of "Magonia", to the effect that "mankind is being replaced". These may be significant in light of Gurdjieff's account, which if historical and not purely a parable, could mean that the gods of Jaynes' were indeed "real". Could this be part of our connection with the aliens and "their" reason for being here? I think this theme is worth exploring.

One additional theme I found in common between ufology and ancient traditions, involves myths of the resumption of contact with "lost gods". In studying the Egyptian tradition of Osiris I came to the conclusion that the ritual dismemberment and reconstitution of Osiris represents the physical and spiritual reconstitution of this connection; or in Yogic fashion the cosmic reconnection of "head" and "heart".

Along these lines the Sumerian myth of a "future star" preserves a similar idea of a man-god reconnection, one contemporaneous with the appearance of a great solar event. George Michanowsky in The Once and Future Star theorizes that a supernova in the Vela X region resulted in a "climactic optimum" spurring the emergence of Sumerian civilization. The Sumerians predicted that a future "golden age" would be associated with a similar event.

The prediction of some such solar event can be found in a variety of early UFO contactee stories including Dino Kraspedon, in the predictions of Malachi and Nostradamus and in the modern "psychic" predictions of Ray Sanford and Alan Vaughan. Recently a number of people claiming to be in touch with the Virgin Mary, such as Veronica Lueken of Long Island, claim to have had visions of a "ball of redemption" or second sun, entering our solar system directly before the return of Christ. Related to this is the "sun of righteousness" of the Fatima prophecy, the appearance of which was one of the more spectacular parts of the aerial manifestions at Fatima. There is in fact, a rich and extensive "underground" tradition of some such solar event embedded with various beliefs about the coming millenium. One such recent symbolic encounter with a "solar event" can be found in Betty Andreasson's vision of

the phoenix in Ray Fowler's Andreasson Affair. Why do these ideas keep showing up in the UFO literature? I do not pretend to answer this question, but it seems to be worth asking.

As a caveat to the above, I readily accept that the stringing together of information and myth from such diverse sources hardly "proves" anything. I am merely intrigued by such odd commonalities and feel that they may hold a key to some "unified field theory" of UFO encounters. However, I am convinced that if there are advanced intelligences behind the UFO phenomenon, that they are not here merely to collect sperm samples or investigate our flora and fauna. Instead they may know more about mankind then we do about ourselves, and they may indeed be deeply involved in some upcoming evolution of man.

Time to Fly

by Edward Carlos

Edward Carlos's two-part essay "Some Spiritual Resonances In Encounter Recollections: Cognizance of the Pathology of Guilt, and Healing," appeared in BAE 5.2 and 5.3. Dr. Carlos is an artist and professor of fine arts (see his entry in the Networking supplement elsewhere in this issue). The following are two parts of a nine-part essay. Readers interested in obtaining the entire essay may write Dr. Carlos for the entire essay at 172 Tennessee Avenue, Sewanee, Tennessee 37375.

Part Eight: Consciousness and Consequence

One might examine consciousness as if consciousness is reflecting upon itself through the relevancies of those commonground experiences of the shamanic journey and an encounter experience. Consciousness, that of an individual with whatever projective stance is given to the cultural and group coordinate of that very individuality, might be examined by the described activities or actions, to see where the overlapping of one world is paralleled by its double, by a close correspondence, or by an other analogue. We learn that "cow one is not cow two",[1] that stereotyping of types such as archetypal or prototypical eventually diminishes. It might help us to know the differences between aspects in encounters as well as in shamanic dealings. And this double world may or may not be presciently a duplication, but may be like the mirroring world bound to the shadow side of the reverse. There are many possibilities and complications to consider in addressing comparisions, polarities, duplications, and duplicities.

Consciousness acts not unlike relationship. In relationship the given of the other is received by the perceiver, and the perceiver's own resonances are gathered up, evaluated, and if not judged too harshly (or perhaps at all) by the other in this set, the exchange occurs which replicates or at least represents in some manner the meaning of encountering. To encounter is to evoke intimacy. In intimate exchange, a cosmos is discovered. To encounter is to manifest relationship whether an interaction of some-things at some level, a confrontation implying combativeness, a meeting in passing or of consequence at any realm and with any given, and that which occurs within the significance of any expressed metaphor to its environs of action. Any encounter is imagic by nature of the ability to observe and express. Close encounters serve to remind us of a communicative value in imagery which is inherent to relationship and exchange, and ultimately to transcendence and metamorphoses.

Initial experience is unconscious in its depth, but not without a conscious resonance. It is only seemingly conscious. The unconscious actualizes a disorientation that is the felt experience of the body. The disorientation, however, is ironically almost paradoxically implied in the wholeness of the broader experience by which one is engaged, and toward which one is moving. Knowing is in a real sense unknowing at the conscious level of awareness; it is truly being in the world — being as is without determinate reflection, an operative natural unconsciousness of all that is not what is at the primal level of discourse and engagement. Being is resonant — a pulse, an energy, a bearing. This disorientation (dislocation or relocation in encounter activity) in the shamanic tradition is an aspect of the traditional disembodiment and disequillibrium, a tearing apart of body and subsequent or potential loss of the soul. (That is a primary reason why anomalous experiences of this kind can be so frightening to consider).

How does this loss feel? When one is exposed to many scientifically-industrially produced toxic chemicals or materials, such as formaldehyde which is a concentrate in a few hundred common, regularly-used objects in our modern society (like perfumes and colognes, detergents and cleansers, wood products, carpets and glues), one's immune system is reduced to its effect. Each exposure undermines the basic health of the exposed individual. Tolerance is reduced as sensitivity incurs. At the pivot of zero tolerance, one feels that very loss of soul. The body goes into panic and the mind has taken some kind of a mad abreactive vacation for the moment. It takes little exposure at that point to send the experiencer into a dizzying orbit with lack of control; at zero level of tolerance with just a few seconds exposure to 'ordinary' room freshner used in thousands of public places there is an instant inability to stand at zero tolerance level. Waves of nausea and disorientation, confusion, and vomiting sometimes or dry heaves destroy a body now torn from the fabric of healthful feeling and natural sensibility within just a few seconds. Emotion manifests with great force but it is not empowering. You feel angry fear, the dismay of being totally out of control. The sense of helplessness is formidable. Despite such strong, debilitating emotion an empty 'spaciness' or mental vacuousness becomes an unoperable consciousness in the state of the existent. You are torn apart thrust between the vissitudes of an impending catatonia and a mean convulsive state that feels like the body is trying to draw its entirety inside out, to regurgitate the body.

This terrible experience with its consciousness and consequence is not transcendental. There are no images. Even that image before one of the regular world around you has become negligible — there is nothing to 'hold on to'. One fears that the soul has skipped out of the body (but this is not an out-of-body experience) for the time being or forever, that you are dying or worse, or that you should hopefully die to escape the dissheveling incapacity, a torrid 'sensationlessness,' but you actually fear you might not — that you might now be in a permanent state of disrepair and that death will not come to release you. This is not an experience of the Great Void in Buddhist, Hindu, doctrines. Rather, environmental toxicities demean sense; it is a terrible, horrendous, physical experience. Afterwards you think of law suits and how to alter state laws, about how to dispose people toward responsible choices and actions.

The reaction as toxic consequence is not unlike the more 'natural' allergic reactions to insects; the toxicities from each bite remain in the body; the zero point of tolerance is death. Ironically injections work to counteract the toxicity of the insect but there is no such injection for chemical exposure as to the kind stated, nor for smoke (barbeque, chimney, cigarettes, etc.) with its dire consequences. Formaldehyde is one thing; smoke is another (sometimes); both are bad, but not to minimalize either, consider the absolute destructiveness of nuclear waste.

Diseases reflect those continuingly absorbed dis-eases of the spirit and body. Consider such as national compounds that break into larger scale dis-eases. I.e., it seems that spirit and body (of individual or of group *zeitgheist*) are not to be separated by the human element; nature is wholistic, and if separations occur through conscious reckoning or reasoning or other cause, then a dis-ease enters and disembodiment is felt. When the world is so stridently, politically, disengenuous as it is today with the business, economically oriented mentality and the chemical disport of the industrial and scientific revolution, resulting almost *en masse* in industrialized 'allergic' symptoms, a sort of amnesiac deprivation or denial is felt as a reaction to these divided worlds about us.

The shaman and the encontrant will often acutely feel these improprieties as a body consciousness. The frequent illnesses of shamans is reported in current literature and by many encontrants (such as ongoing respiratory problems, sinitus, allergies, immune system interferences, sexual difficulties, various disabilities, insomnia, and others), a repetitive 'quality' of the body state. These illnesses are seemingly successive, always pending, and must eventually be realized as the momentary 'deaths' imagically representative of a world gone awry. The body's increasing sensitivities are part of the ongoing initiatory positing of the shamanic power. Most of us in modern civilization do not know how to deal with these societally malignant mandates and dictates; it seems sometimes the only reproach is public protest by every means. We are being genetically altered not by aliens but by human beings in the most capricious ways.

Those ongoing illnesses and disabilities of so many encontrants is parallel to the shamanic 'deaths' caused by the succession of progressive illnesses and dis-eases. These take their toll on the complex of flesh and spirit. If this toll is not reconciled then an unabated fear can become a controlling mechanism leading one to the implications above and to other complications; such fear is or represents a death in the process. These illnesses or diseases or disabilities, ongoing and continually forming in succession, are a strange and eerie entrance into the states of consciousness that are experienced as the anomalous.

The anomalous. The uncanny. The spiritual. The visionary. The ecstatic. The resonant. The aesthetic. The poetic. All sensibilities, these experiences. These qualities of being may be disorderly steps on a path. And, if any of the above become stations along the path, the above do not necessarily prove a positive tendency to large portions of humankind; e.g., witness the fear, denial, and hostility that the fine arts so frequently instigate, for instance. People are more comfortable with the arts' potential empowerment being reduced to entertainment. Then the 'change' is only for an hour or two at a time and not much more than surface divertissement. The illusion within the illusion is that art thus reduced is a limited change. Change is threatening; the arts are about incarnation and transformation — about encounters of consequence, i.e., significant change.

But there is a responsibility that is violent to the thinking opined that this experience is romantic and new age and therefore 'light' (such an irony of the experience of light!) like entertainment is light. The concept of shamanism or encounters being 'new age' is equally off the track in keeping with the other forms of stereotyping suggested within this essay. One accepts the circumstances and the responsibilities beyond one's own personal empowering and encountering in order to know that the cosmic and universal spirit is stronger than the human physical body with its deterioration and its mental penchant for time and the mind's intellectual concept of space.

But, the deterioration intensifies as physical sensitivities which sometimes enables what is primal and innocent — hence wise — to manifest as energy within a renewing body-spirit. This is paradoxical but it is shamanically initiatory and reoccurring. The shaman and the encontrant each experiences an enhancement of awareness through whatever disembodiments come to exist by whatever manner, and one's personal psychology partially determines the response or reactions. It has to strengthen one's self-empowerment if one is to contrive to exist and make the world healthy for evolving loved ones. This encounter process is sometimes scary but one obviously survives and continues to have, it seems, other encounters. There is a familiarity and a welcoming. The shaman, in an equally scarey scenario with whatever deaths occur at whatever levels of conciousness, as in fears analogous to *Bardo* apparitions, experiences the will to power that enables a shaman to transcend the debilitations to enter the spirit world and there to grasp enough the workings of healing potentialities.

If one is to recognize the spiritual warriorship within this — the *shambhala* experience with its percepts of *Dharma, Sangha, Buddha* (law, order, enlightenment) — the first thing one must learn to fight is one's own defenses. Thereafter if successful in moving 'beyond' ego defense, one sees oneself as part of a greater ecological environment where relationship is meaningful and inimical. One might see this and retain ego management, however. The

responsibilities are so enormous one is not sure where to begin and how to continue, or how to teach and validate those 'other worlds' with the greatest effectiveness, or how to learn with the greater efficiency if that is even possible.

Intuition-like precognition is a perceptual behavior. Intuition acts preceptorily to any manifesting power or empowerment in both metaphoric and intuitive experiences as they 'become' 'later' actions. The shamanic orientation is staged to cultural needs generally for healing purposes (individual healing and group healing). The shaman realizes that one implies the other. The encontrant frequently 'realizes' it only later.

Part Nine: Images in the *Bardo*

The relationship with the animal and demonic world is one with the entrance to the *Bardo* experiences, as expressed in the *Bardo Thodol* where "the deceased is represented as retrograding, step by step, into lower and lower states of consciousness." [2] Such is not an equivalency exactly nor uncircumvent either in that when an encontrant 'descends' through hypnotic regression into deeper and deeper planes, there is that entrance into the unknown. Sometimes the threshold is experienced as if falling headfirst and backwards off a cliff, as a falling into the depth of the experience, a dizzying descent into a primal or ancient experience formerly resonant only in the unconscious or preconsciousness.

Consciousness rather than being expansive initially does seem to retrogress as the hypnotic regressive stages are reached. The mind is confused in the search backwards, at least for this encontrant. It seems an irony. "Each step downwards is preceded by a swooning into unconsciousness; and possibly that which constitutes mentality on the lower levels of the *Bardo* is some mental element or compound of mental elements formerly a part of his earth-lance consciousness, separated, during the swooning, from higher or more spiritually enlightened elements of that consciousness."[2] The descent in encontrant's recollections through hypnotic regression is a compounding of images that are revelatory but mystifying, and often frightening. Yet there is in the encounter like in the afterdeath passage through the *Bardo* stages a sense that the images come from these "higher or more spiritually enlightened elements of that consciousness"[2] especially when ecstasy or bliss are manifestations in the visceral plain of physical consciousness and at-one (atone-ment) with the imagery.

The Tibetan Book of the Dead (the Great *Thodol* containing the preparations of the dying for the aftermath) is relevant to both the earlier Tibetan shamanic rituals and initations as well as representing the later Mahayana and other Buddhist doctrines as taught by the *lamas*. The complex of life passing into death and death into resurrection is intensified by the multiple levels of the six *Bardo* experiences. One experiences a rather prophylactic joy facing radiant beings (*karmic* apparitions, illusions) in the *Chonyid Bardo* {Third Stage of the *Bardo* — the State of Uncertainty} yet at the same time one is obsessed with the horror of what one faces: other creatures or aspects of the above creatures initially, seemingly, demonic. These diverse apparitions based on our previous life problems and personal (soul) psychology are as elements similar to shamanic spirit guides, those particular 'animals' which come to assist the shaman in their work and to thereby enable one to savage, not through compromise but through strength, the horrors faced and lived through — the dis-eases. "If a karmic death is inevitable there is no return to the paradisal cosmic realm (the *Dharma-Kaya* {Law Body} — the primordial, formless *Bohdi* {Voidness, Essential Wisdom, All-Consciousness-Buddhahood} which is true experience freed from all error or inherent or accidental obscuration. In it lies the essence of the Universe, including both *Sangsara* {phenomena} and *Nirvana* {beyond phenomena, Divine Body of Incarnation}, which states that conditions of the two poles of consciousness are in the last analysis, in the realm of the pure intellect, identical." [3] From those dark hollows and recesses of the spiritual world of the *Bardo*, the soul passes 'eventually' to the world of the living physicality with its veils of illusion and seductions of flesh and power — one more time to be worked out.

Spiritual elevation is freedom, and death is a door to that transport. In keeping with a poem by Anguttara-N'kaya, we see the alley ways by which passion take us to certain paths and via passion we are not alone except in the wandering or the craving. Even there in the *Bardo* are messengers, not unlike the robotic 'demons' of the encounter examinations which challenge us to face the fears and the evils in our own mind.

Death's Messengers
All they who thoughtless are, nor heed,
What time Death's messengers appear,
Must long the pangs of suffering feel
In some base body habiting,
But all those good and holy men,
What time they see Death's messengers,
Behave not thoughtless, but give heed
And in attachment frighted see
Of birth and death the fertile source,
And from attachment free themselves,
Thus birth and death extinguishing.
Secure and happy one are they,
Released from all this fleeting show;
Exempted from all sin and fear,
All misery have they overcome. [4]

There is in life an attachment to passion (passion might be seen as life's 'job'), the passion felt for others known in life, for the ideals and desires of those attachments. Passion involves risk when expressed — the working, living *karma* in action. The possibility of ultimate freedom is on the other side, within the other world — the world of teletransportation perhaps, the parallel universes perhaps. However, the passion experienced or felt in life continues in the *Bardo* stages because of a lingering, distracting compulsivity. For example, if this obsessiveness is an activity of loving, the soul longs possessingly and wildly for the flesh of the beloved (the flesh of an idea as well) as a reality. Because of such possession one might cling to the life's accomplishments or that not yet accomplished, within the circumstance of the life departed, but it is with relief ultimately that one might finally let go of this clinging because the passion is an ordeal.

The Egyptian equivalent, *The Book of the Emerging Into The Light of Day,* also funerary and karmically reincarnative —

soul to body, and body to body to body with rising embodiments of spiritual ecstasy — gives us a metaphor of spiritual growth with the images of larval / pupal - scarob - butterfly ascendancy and flight into a new consciousness, into a new life. Death is a momentary passage through the dark maze. Light is both a catalyst, and as in the *Bardos*, a matter of choice, thus a consequence. Each of the larval stages and chrysallis stages represents a movement toward the spiritual flight of the butterfly which is the winged embodiment of the light. The movements are journeys through the hazy mazes and misty plateaus of rebirthing, i.e., of reincarnating into the ultimate resonance of relationship, once again. Human beingness might be seen as larval.

The mist seen in encontrant's experiences is the mist that surrounds the light acting as a pulsating haze, most intensely remembered about the vehicles. But the haze surrounds both the smaller creatures and the co-resemblant larger creatures. These latter impart knowledge through lessons employing a sort of holographic and 'crystalline-light' technology. They share their wisdom through metaphoric experience which for the human is to be consciously forgotten but will be enacted and experienced later on the regular physical level with or without the insight of memory.

Each of these early mystical texts seems to be echoed imagically to some sense of the encounter experience as the encontrant wrestles with consciousness. Each text is in itself a ritualized consequence of deliberation that is perhaps still being written at this moment of this reflection, the transition stages of the *Bardo* being relevant to what the encontrant fears. Fear is that emotion which may shift into awe (and subsequently into expression and action) if the *karma* in its discourse with life so manifests. And, awe is subsequently the means by which inspiration happens for creative expression that enables a metaphor for re-experiencing that experience. We can learn from others and we can learn from history. This creative re-experiencing involves the metaphoric disposition of reality and consciousness. Creativity thus involves that transporting of presence, essence and being, of image and experiential positivities in the 'outer' (that other — in the day to day) world by which the shamanic horrors shift into artistic forms of communal ritual journeying. Similar to the encounter metaphorizing, shamanic facing of horror is that the process by which communication is rendered toward a higher validation.

What are some of the other connections between the two experiences — shamanism and encounters? As a sort of summary introduction these include facing the demonic, the other, the unknown, the enemy, the aliens, those who differ. Shape-shifting is a thread to these implications in the encounter experiences as an aspect of energy. Metamorphosis is a means to light as both metaphor and energy, an experience metaphorized by light. Healing is a resonant of light.

Another commonground relevant to this means is the experience of light as a myriadic pulsation of the color spectrum. This includes those shades that we physically observe as physical energy, process, and methodology; these are experienced in terms of waves of color spectra including those invisibilities or rays/waves we do not consciously, visually, 'see' but perhaps can otherwise feel or otherwise perceive by extended technicalities (telescope and microscope, for instances). At least we unconsciously experience these microscopic worlds within us and we, like the waves of the ocean, are as given to the vicissitudes of the planets and satellites and those spatial expansions of the 'heavenly horizons' beyond our marblized, blue and white spiraling, gyrating, turning earth.

We remember that earth is our initial world concept by aspect of being. We share existence and the source vitiated by our history. Earth is our holy sacred ground from which we depart for spiritual ingestion and to which we return to impart that spiritual comprehension because earth, too, is a spiritual impulse and an energy. Earth is a form of consciousness. Thus, the commongrounds include a cosmic consciousness originating in us through our participation with all that is on this physical plane and becoming more comprehensible through the multiple states of consciousness (and altered states of consciousness) experienced as awareness.

Another commonground in the analogues of these journeys is the realization of the necessity for strategies for healing. In the contemporary life this has to be 'earth-shattering' in magnitude of scenario because of the imminently continual dangers prefaced upon the earth.[5]

To use the words 'healing wounds' is understanding the phrase to be a mixed metaphor of sorts, a comment that speaks with insistent deliberation about empowerments faced with the imminent question, is there time? Are we capable of healing the earth and ourselves in time to make a difference? We have no time to ponder this question really other than what our next moments of this day entail — our decisions about what we each will do to raise consciousness to fulfill the promise of a common destiny and enact 'rightness'. We might grow through utilizing a very simple process, by first trying the simple pattern of first loving, caring for and nurturing our home, then extend that care to the neighborhood which leads to accepting county and state, nation, world, and then we might find ourselves closer to the tune of the galaxy. There is an insistence in world conditions that would seem to initiate each responsible person to act responsibily. The encontrant and the shaman realize at some point in their initiatory trials what is of consequence and what implies limitations and illusions, that one is transcendental by essence of nature. So, each will move with a destiny of determination and not one of destiny compounded by that which is 'out there' by the 'thems'. With illusions sensed there occurs a dissolution of time, space, and object, yet such objectivities are the very object-lesson life faces.

Finally, a commonground for converse about encounters and their resonances with the shamanic include the flight of consciousness from those greedy and destructive severances from spirituality to a form of Cosmic Consciousness. There, then, the soul becomes one with its transportation. You are participatory with the process, <u>now</u>. You are given to recognize other species as your family and as ancestor and you accept the grim, vibrant beauty of the earth and of the worlds beyond worlds of which there is merely a hint. Images are seed-droppings of consciousness. Much of this is within, buried darkly down under beneath the leaves of time (or above, clouded), and is

the matrix of the work ahead in our rebirthings in an ongoing creation. To catch the hint of the meaning of the sacred and to fly with such intuition toward inspiration, you will have skipped like a child sparrow one small dimension off that vital, inherent, immediate, and fundamental common ground with all of its gravity. It is time to fly.

Footnotes

[1] p. 213, I.S. Hawakawa, "Language in Thought and Action."
[2] p. 44, "Introduction: Esotericism of Rebirth Doctrine" in *The Tibetan Book of the Dead*. Introductory Foreward by Lama Anagarika.
[3] p. 11, "The Wisdom Teachings", Ibid.
[4] p. 84, "Introductory Sections," *The Tibetan Book of the Dead*, Warren's translations
[5] Just one magazine from this past week indicates a kaleidoscopic, dizzying array of incredible contemporary needs, and I mention only a few: environmental conditons so desperate as to warrant almost all other problems obsolete but that is not the case. There seems to be almost total ignoring of the 'evil' (I use the word hesitantly) conditions spawned by many of our industrial and scientific methods (nuclear energy and its indisposable waste, for example). There is the lack of sufficient and affordable health care and adeqaute diet the world over (and these issues often seem to be the blood sport, a game, for business magnates, politicians, and the various forms of military involvements). There is the depletion of resources that might begin to address these; population growth prevails, the suffering in a mass exodus from various countries under seige or war, mass starvation, continual warring and killing, insufficient eduation, food, and shelter, A.I.D.S., other horrendous diseases some caused by our addictive natures, and an overwhleming lack of love, respect, and justice for others. The acts of individuals comprise this lot.

From the Scientific Literature

Alien Abduction: The Inside Story

Susan Blackmore

New Scientist, 19 November 1994, No. 1952, p. 29-31

Five years ago abduction researchers were eager to see the phenomenon discussed in a serious fashion in mainstream scientific and medical publications. Their wish has been granted, but perhaps not in the way they wanted. Consider The Harvard Mental Health Newsletter, which recently ran two features on alien abductions. The April 1994 issue reviewed the 1993 Spanos study from Journal of Abnormal Psychology, focusing on the authors' conclusion that reports of alien contacts were illusions, the result of misinterpretation of ambiguous stimuli or hypnagogic imagery; the June 1994 issue had a followup piece, "What is the Source of Reports of Abduction by Extraterrestrials," written by expert consultant Steven Kingsbury of Dallas VA Medical Center, who concluded that abductions are pseudomemories and that reports of alien abductions are useful primarily as opportunities to learn about fantasy-proneness, false memories, and the production of post-traumatic stress symptoms in response to fantasy or simply ***believing*** *you have suffered a traumatic experience.*

Abductions made the cover of New Scientist in November. The feature article was by Susan Blackmore, senior lecturer in Psychology at the University of the West of England, Bristol. Her article suggests alien abduction may be the modern equivalent of a sleep paralysis myth, possibly influenced by abnormal temporal lobe activity. She not only cites Michael Persinger, but visits his laboratory.

Here is her account of a session in Persinger's lab chamber, where she was exposed to the magnetic fields which Persinger suggests are involved in abductions:

I was wide awake throughout. Nothing seemed to happen for the first ten minutes or so. Instructed to describe aloud anything that happened, I felt under pressure to say something, anything. Then suddenly my doubts vanished. "I'm swaying. It's like being on a hammock." Then it felt for all the world as though two hands had grabbed my shoulders and were bodily yanking me upright. I knew I was still lying in the reclining chair, but someone, or something, was pulling me up.

Something seemed to get hold of my leg and pull it, distort it, and drag it up the wall. It felt as though I had been stretched half way up to the ceiling. Then came the emotions. Totally out of the blue, but intensely and vividly, I suddenly felt angry — not just mildly cross but that clear-minded anger out of which you act — but there was nothing and no one to act on. After perhaps ten seconds, it was gone. Later, it was replaced by an equally sudden attack of fear. I was terrified — of nothing in particular. The long-term medical effects of applying strong magnetic fields to the brain are largely unknown, but I felt weak and disoriented for a couple of hours after coming out of the chamber.

Of course, I knew that it was all caused by the magnetic field changes, but what would people feel if such things happened spontaneously in the middle of the night? Wouldn't they want, above all, to find an explanation, to find out who had been doing it to them? If someone told them an alien was responsible and invited them to join an abductees' support group, wouldn't some of them seize on the idea, if only to reassure themselves that they weren't going mad?

One last thought. Persinger applied a silent and invisible force to my brain and created a specific experience for me. He claimed that he was imitating the basic sequences of the processes of memory and perception and that, by varying those sequences, he could control my experience. Could he have done it from a distance? Could it be done on a wider scale? Suddenly prospects of magnetic mind control seem an awful lot worse than the idea of being abducted by imaginary aliens.

Recent Abstracts

Abductions

Dissociation in Alleged Extraterrestrial Abductees
Susan Marie Powers
Dissociation, VII(1), March 1994, 44-50

Dissociative symptoms were assessed in twenty persons who claim extraterrestrial abduction. This paper presents the results of two inventories: the MMPI subscale for Post-traumatic Stress Disorder (PTSD) and the Perceptual Alteration Scale. To obtain comparative data, two other groups of twenty subjects each were given the inventories: sightees, people who report witnessing unidentified flying objects but do not recall extraterrestrial contact, and individuals who recall childhood sexual abuse. The sightee groups served as a control, whereas the sexually abused groups was included to explore any similarities between alleged abductees and sexually abused persons. PTSD symptoms were manifested by 45% of the abductees, 0% of the sightees, and 70% of the sexually abused subjects. Dissociation symptoms were demonstrated by 70% of the abductees, 10% of the sightees, and 100% of the sexually abused subjects. These results suggest that distressed individuals alleging extraterrestrial abduction may benefit from therapies designed to address dissociation and PTSD.

Chronic Claims of Alien Abduction and Some Other Traumas as Self-Victimization Syndromes
Jim Schnabel
Dissociation, VII(1), March 1994, 51-61

This paper discusses the case of an alleged alien abduction victim who claimed a wide range of dissociation-related and traumatic experiences, with a heavy thematic emphasis upon sexual abuse, extending back to a traumatic non-abuse incident in childhood, for which she apparently was never amnesic. Certain aspects of her history seem consistent with dissociative disorders, organic mental disorders, and Münchausen's syndrome. This case and the alien abduction syndrome as well as some or all narratives associated with multiple personality disorder and "Satanic ritual abuse," do not derive exclusively from severe exogenous trauma and may be viewed more usefully as manifestations of manipulative self-victimization syndromes.

Misidentified Flying Objects? An Integrated Psychodynamic Perspective on Near-Death Experiences and UFO Abductions
Stuart W. Twemlow
Journal of Near-Death Studies 12(4), 201-284, 1994

This article proposes an integrated psychodynamic perspective to account in part for a variety of similarities between near-death experiences and UFO abductions. The psychodynamic psychology of these experiences implies that their "realness" is mainly a function of that psychology, rather than primarily of an objectifiable external reality. Clinical and research examples highlight the theoretical and practical usefulness of this model.

The rest of this issue of JNDS consists of comments by a variety of contributors, and a reply by Twemlow. For information on obtaining copies of this issue of JNDS write Subscription Department, Human Sciences Press Inc., 233 Spring Street, New York NY 10013-1578.

Here are abstracts of the comments:

Keith Basterfield:
In addition to the hypotheses on UFO abductions and near-death experiences described by Stuart Twemlow, another one has been put forward by researchers over the years that increases the complexity of the question of the reality of these experiences. Furthermore, there is some claimed physical evidence for abductions, while there is none for near-death experiences (NDEs). The exploration of unusual personal changes at the time of an abduction or NDE certainly warrants further attention, but investigators should give the well-being of the experiencer top priority.

David Gotlib:
Stuart Twemlow's argument for a psychodynamic approach to anomalous experiences contains some weaknesses. First, Twemlow argues for a primarily mental model of UFO abductions without addressing the presence of physical evidence in some UFO sightings. This omission may reflect the practical limitations of the therapist's role, which usually does not include fieldwork to collect and analyze corroborative physical evidence. Second, it may be difficult for some experiencers to understand or accept a purely psychodynamic approach. Kenneth Ring's imaginal model, which encompasses Twemlow's basic ideas, is suggested as a practical clinical model.

Fowler C. Jones:
This critique reviews Stuart Twemlow's excellent paper and presents some evidence — not proof — for the existence of unidentified flying objects (UFOs). My differences with Twemlow concern primarily his view of the psychological and social characteristics of UFO abductees and near-death experiencers (NDErs). I review the evidence for the "fantasy-prone personality," report personal anecdotes with patients who believe they are UFO experiencers, and briefly discuss the psychoanalytic hypothesis that NDEs can be accounted for by a defense mechanism.

Alvin H. Lawson:
Stuart Twemlow's discussion would be strengthened by a familiarity with the birth memories hypothesis, a testable theory that views unidentified flying object (UFO) abduction claims as fantasies originating in perinatal experiences, This paper describes the birth memories hypothesis and provides evidence that near-death experiences, out-of-body experiences, shamans' trances, and similar events are abduction analogs also originating in birth memories. I critique Twemlow's remarks on abductions, "fantasy-prone" witnesses, and the positive or negative quality of abduction analogs; examine several long-standing puzzles about abductions that the birth memories hypothesis resolves; and review the omnipresence of birth-related imagery in cultural and artistic fantasy worldwide. This paper ends with a discussion of fetal experiences and their implication for the interpretation of "good" and "bad" UFO abductions, near-death experiences, and other analog fantasies.

Kenneth Ring:
Stuart Twemlow's article has made an important dual contribution to our thinking about anomalous experiences: first, in offering a heuristic psychodynamic model in terms of which to view them, and second, in suggesting a definite link between near-death experiences (NDEs) and unidentified flying object (UFO) abductions. I consider his argument largely from the standpoint of my own recent research, which also brings out the similarities between precisely these same two types of encounters. My empirical findings support many of Twemlow's observations, but important differences are noted between his more psychoanalytic perspective and my imaginal one. My comments conclude with a strong endorsement of Twemlow's therapeutic stance toward anomalous experiences.

Response to Commentaries on "Misidentified Flying Objects?"
Stuart W. Twemlow

In this response to the commentaries on my paper, "Misidentified Flying Objects?" I elaborate a middle ground position regarding the question of what is "really real." Using reports of near-death and UFO abduction experiences, I explicate further an integrated psychodynamic view of reality. This position proposes that at heart, reality is a dialectic between physicalness and nonphysicalness and that any attempt to "resolve" that dialectic is not only logically in error, but also pragmatically valueless.

Hypnosis

Brain dynamics and hypnosis: Attentional and Disattentional Processes
Helen J. Crawford
Int J Clin Exp Hypnosis, Vol. XLII, No. 3, July 1994, 204-232

This article reviews recent research findings, expanding an evolving neorupsychophysiological model of hypnosis (Crawford, 1989; Crawford & Gruzelier, 1992), that supports the view that highly hypnotizable persons (highs) possess stronger attentional filtering abilities than do low hypnotizable persons, and that these differences are reflected in underlying brain dynamics. Behavioral, cognitive, and neurophysiological evidence is reviewed that suggests that highs can both better focus and sustain their attention as well as better ignore irrelevant stimuli in the environment. It is proposed that hypnosis is a state of enhanced attention that activates an interplay between cortical and subcortical brain dynamics during hypnotic phenomena, such as hypnotic analgesia. A body of research is reviewed that suggests that both attentional and disattentional processes, among others, are important in the experiencing of hypnosis and hypnotic phenomea. Findings from studies of electrocortical activity, event-related potentials, and regional cerebral blood flow during waking and hypnosis are presented to suggest that these attentional differences are reflected in underlying neurophysiological differences in the far fronto-limbic attentional system.

The protection of the professional use of hypnosis — the need for legal controls
Robb O. Stanley
Australian J Clin Exper Hypnosis, Vol. 22, No. 1, 1994, pp. 39-51

A review of the published literature highlights the adverse effects that may occur through the use of hypnosis in a variety of contexts; by therapists lacking appropriate training in hypnosis; by those with a lack of clinical experience; most especially by lay practitioners; and in the context of "stage performance." The adverse effects range from the transient sequelae that are a minor nuisance and easily dealt with by an experienced practitioner, to severe psychiatric difficulties resulting in a need for major intervention and sometimes hospitalisation. These adverse effects highlight the need for controls over the practice of clincial hypnosis. The paper reviews the current situation around Australia.

Hypnosis and the dream hidden observer: primary process and demand characteristics.
C Mare, SJ Lynn, S Kvaal, D Segal, H Sivec
J Abnorm Psychol (1994 May) 103(2):316-27

In Study 1, virtuoso (n=13; passed more than 10 suggestions on the Harvard Group Scale of Hypnotic Susceptibility, Form A [HGSHS:A] and Stanford Hypnotic Susceptibility Scale, Form C), high hypnotizable (n=14; passed more than 8 suggestions on the HGSHS:A), and medium hypnotizable (n=17; passed 4-8 suggestions on the HGSHS:A) Ss were administered a hypnotic dream suggestion followed by a "dream hidden observer" suggestion (i.e., access hidden part; have new thoughts and images pertinent to dream). The majority of Ss reported dreams (81.8%) and hidden observers (80%), with hidden reports being characterized by more personal content, less primary processes, and poorer recall than dream reports. Study 2 replicated major findings. Although hypnotized (n=18) and low hypnotizable simulating Ss (n=17) responded comparably on most measures, hypnotizable Ss' dreams contained more primary process than did simulating Ss, providing support for M.R. Nash's (1991) psychoanalytic model.

Pseudomemory in Hypnotized and Simulating Subjects
SJ Lynn, JW Rhue, BP Myers and JR Weekes
Int J Clin Exp Hypn, Vol. XLII(2), 1994, 118-129

High hypnotizable (n=23) and low hypnotizable simulating (n=13) subjects received pseudomemory sugestions. High hypnotizable and low hypnotizable simulating subjects were equally likely to pass the target noise suggestion during hypnosis and were also equaly likely (high hypnotizables, 47.83%; low hypnotizable simulators, 64.29%) to report pseudomemories when tested for pseudomemory after instructions to awaken. As in previous research with task-motivated subjects, pseudomemory rate (high hypnotizables, 47.48%; low hypnotizable simulators, 46.15%) was not reduced by informing subjects that they could distinguish fantasy and reality in a nonhypnotic state of deep concentration. At final inquiry, after deep concentration, high hypnotizable and low hypnotizable simulating subjects' pseudomemories remained comparable (43.48% and 38.46%, respectively). Unlike previous research, high hypnotizable subjects did not report more unsuggested noises and more pseudomemories of novel

sounds that did awake low hypnotizable simulating subjects. Pseudomemory reports were generally consistent with subjects' rating of whether the hypnotist expected them to believe the sounds were real or imagined.

Hypnosis, Delayed Recall, and the Principles of Memory
John F. Kihlstrom
Int J Clin Exptl Hypn, Vol. XLII, No. 4, Oct 1994 337-345

This article reviews the seven principles of memory function that set limits on the degree to which any attempt to recover a long-forgotten memory can succeed: encoding, organization, time dependency, cue dependency, encoding specificity, schematic processing, and reconstruction. In the absence of independent corroboration, there is no "litmus test" that can reliably distinguish true from false memories, or memories that are based on perception from those that are based on imagination. Practicing clinicians should exercise great caution when using hypnosis or any other technique to facilitate delayed recall.

Flashbacks

The Concept of Flashbacks in Historical Perspective
Fred H. Frankel
Int J Clin Exptl Hypn, Vol. XLII, No. 4, Oct 1994 337-345

A computer search of the literature for papers indexed under "flashbacks" produced a list of 70 references, many found in publications on the topics of substance abuse and trauma. Several of these were letters or papers written in languages other than English. In all, the author reviewed 55 papers. Although most of these papers contained comments that addressed the subject matter to some extent as recurrences or reminiscences of past happenings, the variability in the use of the term leaves many unresolved questions regarding the veridiciality of the imagery. Nothing in the presentations reviewed by the author clearly demonstrates the unidimensional nature of flashbacks nor any recognizable neurophysiological correlate. The content of a flashback appears to be at least as likely to be the product of imagination as it is of memory.

Dissociation

Proneness to Dissociation and Traumatic Childhood Events
Harvey J. Irwin
J Nerv Ment Dis 182:456-460, 1994

Several researchers have proposed that proneness to dissociation in adulthood is linked developmentally with experiences of traumatic events in childhood. Past investigation of this hypothesis, however, typically has focused on very narrow samples of childhood trauma. In this study, dissociative experiences in adulthood were analyzed in relation to a broad measure of childhood trauma. Standard regression analysis revealed three predictors of dissociation, namely familiar loss in childhood, intrafamilial sexual abuse, and extrafamilial sexual abuse. The data call for greater cognizance of childhood loss in the investigation of the origins of dissociative defenses.

Dreams

Waking Life, Dream Life, and the Construction of Reality
Stanley Krippner
Anthropology of Consciousness 5(3), Sept 1994, p. 17-23

Enigmatic, anomalous dream reports challenge the Western philosophical worldview, hence they are ignored or derided by most mainstream philosophers and scientists. Nevertheless, there is compelling evidence from research in parapsychology that at least some of these reports have consensual validation and waking life consequences. Shamanic models of reality (which reflect shamanic philosophies) provide anecdotal evidence, congruent with parapsychological data, and need to be reconsidered by the dominant Western academies because these models encompass anomalous dreams, and because they furnish provocative data.

Some Philosophical Implications of Dream Existence
Gordon G. Globus
Anthropology of Consciousness 5(3), Sept 1994, p. 24-27

Freud considered dreams to be compositions of past waking experiences but this theory is untenable: (1) the process of compositing disparate memories into the seamless dream life is miraculous, and (2) authentically novel dream worlds are experienced. Dennett makes dreams into purely cognitive affairs, a matter of scripts, denying their perceptual appearing. I suggest that dreams are *de novo* constructions of actual perceptual worlds, not put together from memory scraps. Implications for waking perception are considered.

Persinger's Corner

The sensed presence as right hemispheric intrusions into the left hemispheric awareness of self: an illustrative case study.
Persinger MA Bureau YR Peredery OP Richards PM
Percept Mot Skills (1994 Jun) 78(3 Pt 1):999-1009

The hypothesis of vectorial hemisphericity predicts that left hemispheric intrusions of the right hemispheric equivalent of the sense of self should be associated with the experience of a "presence" of someone else. The neuro-phenomenological profile of a woman whose medical history satisfied these theoretical criteria (verified electrical anomalies that could encourage phasic discharges within the right temporal lobe and atrophy within the left temporoparietal region) is presented. In addition to interactions between electrical seizures and thinking, she reported a long history of sensed presences, ego-alien intrusions, and "sudden knowing of the subsequent sequences of seizures" before they occurred clinically. The existence of these neurocognitive processes demands a reevaluation of the psychiatric default explanations of "hysteria" and questions the belief that "awareness during seizures" or "premonition of subsequent somatosensory experience" contraindicates an epileptic process.

Older Articles of Interest

Telepathy in mental illness: Deluge or delusion?
Bruce Greyson
J Nerv Mental Disease 165(3), 184-200

The belief that one can read others' minds has long been considered a symptom of psychosis, despite reports in the parapsychological literature of veridical telepathy. All patients admitted to an inpatient psychiatric unit were screened for paranormal beliefs, and those claiming

telepathic abilities were tested in a free-response ESP task. Eighteen per cent of the inpatient population claimed telepathic abilities; of the nine patients who completed the task, none performed above chance expectations. Higher frequencies of paranormal experiences than those reported previously in the psychiatric literature were attributed to the context of the study. Schneider's first rank symptoms and a belief in telepathy discriminated schizophrenics more reliably than other paranormal experiences. Possible psychodynamics of delusions of telepathy were discussed in view of the predominance of women and younger men reporting them, as were the possible effects of such research on patients' delusions.

'Psychic sensitivity', mystical experience, head injury and brain pathology
Peter Fenwick, Stephen Gailiano, Mary Anne Coate, Vicky Rippere and Diana Brown
Br J Med Psychology (1985), 58, 35-44

The 'psychic' experiences of 17 students (sensitives) from the College of Psychic Studies were compared with those of 17 church-going control subjects, who were matched for age, sex, and approximate intellectual level. At interview, 67 items of information relating to the medical history, family history, 'psychic gifts', head injuries, and mystical experiences were obtained. The shortened WAIS, the Benton Visual Retention Test, with tests of both dominant (Wechsler Logical Memory) and non-dominant temporal lobe function (the Rey-Osterreith Test) were given. The results showed that the sensitive population contained more single or divorced people, and people who had sometime consulted a psychiatrist. They had experienced more head injuries and serious illnesses than the controls. Sixty-six per cent showed evidence of right hemisphere and right temporal lobe dysfunction and, of these, 35 per cent had poor visual memories. There was evidence to suggest that some 'psychic' experiences were associated with brain dysfunction. Despite an increased occurrence of head injury, no clear correlation with the onset of 'psychic' sensitivity was found. Mystical experiences showed a trend towards being related to nondominant hemisphere dysfunction. Vagueness about the position of the sensitive's 'psychic helper' in physical space was also associated with non-dominant hemisphere dysfunction.

The Last Word

The Last Report: The Final Impressions of a Psychical Researcher

William James

from **William James on Psychical Research**
Gardner Murphy and Robert Ballon, editors. 1960 Viking Press

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For twenty-five years I have been in touch with the literature of Psychical research, and have had acquaintance with numerous "researchers." I have also spent a good many hours (though far fewer than I ought to have spent) in witnessing (or trying to witness) phenomena. Yet I am theoretically no "further" than I was at the beginning; and I confess that at times I have been tempted to believe that the Creator has eternally intended this department of nature to remain baffling, to prompt our curiosities and hopes and suspicions all in equal measure, so that, although ghosts and clairvoyances, and raps and messages from spirits, are always seeming to exist and can never be fully explained away, they also can never be susceptible of full corroboration.

The peculiarity of the case is just that there are so many sources of possible deception in most of the observations that the whole lot of them may be worthless, and yet that in comparatively few cases can aught more fatal than this vague general possibility of error be pleaded against the record. Science meanwhile needs something more than bare possibilities to build upon; so your genuinely scientific inquirer — I don't mean your ignoramus "scientist" — has to remain unsatisfied. It is hard to believe, however, that the Creator has really put any big array of phenomena into the world merely to defy and mock our scientific tendencies; so my deeper belief is that we Psychical researchers have been too precipitate with our hopes, and that we must expect to mark progress not by quarter-centuries, but by half-centuries or whole centuries.

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Falsus in uno, falsus in omnibus, once a cheat, always a cheat, such has been the motto of the English Psychical researchers in dealing with mediums. I am disposed to think that, as a matter of policy, it has been wise. Tactically it is far better to believe much too little than a little too much; and the exceptional credit attaching to the row of volumes of the S. P. R.'s *Proceedings*, is due to the fixed intention of the editors to proceed very slowly. Better a little belief tied fast, better a small investment salted down, than a mass of comparative insecurity....